

VEL
ONE

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Continues *The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator*

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THE BIBLE CHAMPION

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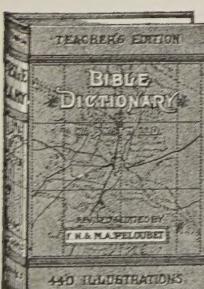
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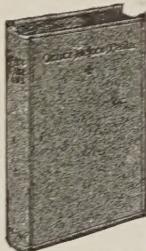


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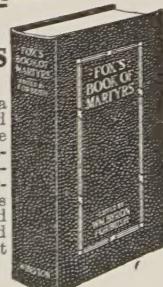
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We lay aside, with apologies to Dr. Horton, the copy he sent us for this page this month, to make room for this explanation. He will have a message for you again in next issue.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 34

OCTOBER, 1928

No. 10

EDITORIAL

A Watchword of Abiding Worth

First Timothy, 1:15

 HIS is one of those five "faithful sayings" that Paul cites in his letter to Timothy and Titus. These "faithful sayings" were of the nature of formulas, already current in the early church, that expressed in succinct form the very essence of the Gospel as it had been understood and experienced by that first generation of Christians. This particular "saying" is one which that early Christian community was accustomed to employ to express its practical belief in the Incarnation. Our interests and outlook are quite different from those of that primitive community; and yet, though we belong to this later, and in many respects more instructed age, this "saying" has lost none of its significance as a watchword for the Christian church. It is, in fact, an intellectual formula that expresses the very essence of the Gospel—that apart from which there is no *good news* for this sinful world of ours.

It is evident that those early Christians did not suppose that we could account for Christ as we account for other men. They did not suppose that He was simply a product of the forces resident in nature, that heredity plus environment afforded the needed explanation of His personality. They thought of Him not as one whose conscious existence dated from the date of His birth in Bethlehem, but rather as one who had existed in a previous state and who had voluntarily left that previous state to accomplish a specific task. Only as we interpret the earthly career of Jesus Christ in the light of His pre-existence is it possible for us to have that estimate either of His personality, or of the service He rendered, current among the early Christians. Let us never forget that Christ Jesus *came* into this world. For Christians of all ages the Incarnation has been not so much the birth of a great man as the entering into human conditions of the Son of God.

This ancient formula, however, not only tells

us that Christ *came* into the world, it tells us *why* He came. No one will deny that the presence of such a person in this world stands in need of explanation. But one adequate explanation has ever been given: nowhere has it found more crisp and pointed expression than in this saying in which those early Christians crystallized their practical belief in the Incarnation.

If we view the presence of Christ from a prevailing intellectual standpoint, we will probably be especially concerned over the fact that the entrance of such a person into this world was a manifestation of the supernatural in the form of the miraculous. It is doubtless true that the modern man feels this difficulty more than did the ancient man. Thanks to modern science, we are more fully aware that we live in an ordered world, a world that is ruled by law—in which chance and caprice find no place.

And yet, beyond cavil, in Christ we are face to face with a miracle of fact. This is the case, whether we consider the greatness of His personality or the purity of His character. A purely sinless being in this world is as truly a miracle of fact as one who ranks as God. The one refuses as resolutely as the other to fit into a naturalistic explanation of things. There is no choice between denying or explaining away the Christ of the New Testament and frankly admitting the reality of the supernatural in the form of the miraculous.

How shall we meet this difficulty? There is but one satisfactory way. That way is to emphasize the fact, stressed by this ancient formula, that this break in the order of nature was necessary to save sinners. If sin had not entered the world, Christ would never have come, but sin being here in all its hopelessness, both as guilt and power, that coming was necessary if men were to be saved, if a lost race was to be restored to its God.

We are constantly told that the presumption is altogether against the miraculous. We deny it. Only those who do not take sin into con-

sideration so suppose. No doubt if the world is in a normal condition, so that men stand in no real need of a saviour, there would exist an overwhelming presumption against the thought that a divine being should have come into this world. In that case, it would be difficult to perceive any need of such an act on His part.

But if we believe, as the Christians of all ages have believed, that this world is in an abnormal condition; that it has gone wrong, so seriously wrong that, left to itself, it is a lost and hopeless world and destined to fester in its corruption from eternity to eternity, then for those who believe in the existence of a good God who is interested in the welfare of His creatures, the presumption is that He will intervene. Such an act would, in the nature of the case, be miraculous. To deny the miraculous is, therefore, to deny both the possibility and the reality of salvation. In harmony with this, we find that it is those who have little or no sense of sin who are disposed to reject the miraculous; but those who have a deep consciousness of sin, conceived as guilt as well as pollution, are disposed to believe that it is indeed true that God has wrought in history for the salvation of this world.

If we view the presence of Christ from a prevailing ethical standpoint, the nature of our difficulty will be somewhat different. We can easily suppose a man who had little difficulty with the miraculous who would be much concerned to know what a person like Christ—holy, harmless, undefiled and separate from sinners—was doing in a world filled with sin and shame, in a world reeking with iniquity and blasphemy.

When the early Christians spoke of Christ coming into the world they were thinking not simply of a change from one place to another; they were thinking at the same time of a change from a realm of light to one of darkness, from a world of purity and holiness to one of sin and iniquity. Here, too, our formula supplies the needed explanation. Christ was in the world to save sinners. He was not here because He delighted in sin, or because He found pleasure in the ways and conversation of sinners. Not at all. He was here on an errand of mercy to this sinful world. Jesus being what He is, the holy and the just One, there is but one end that He had in mind in coming into the world, *viz.*, to save sinners.

There is implicit in this "saying" not only

the thought that Christ came into the world to save sinners, but that He proved sufficient for His task. Conceivably Christ might have attempted our salvation without proving equal to the task. No thought, however, was further from the minds of those who framed this watchword and used it to hearten and encourage one another. To them it spoke not of the hopelessness of their condition, so hopeless that even the Son of God was insufficient for the work of rescue—rather it spoke to them not only of a victory that had been won over the powers of sin and darkness, but of one of which they had been made sharers by faith in the Lord Jesus Christ. In a word, it spoke to them not merely of what Christ had come to do, but of what He had actually done.

To say that Christ came into the world to save sinners is not to say that this was the only end He had in view. And yet, if we are to be true to the emphasis of the New Testament, as well as to the emphasis of the church of all ages in all its great branches, we must maintain that this was the central result He came to accomplish. The other ends He came to realize were all subordinate to this end—either prerequisites to or of the nature of by-products of it.

We would not deny that Christ came to reveal God, to be the light of this world in things moral and spiritual; neither would we deny that He came to reorganize society so as to bring about conditions in which justice should prevail and in which love should be the law. We would maintain, however, that sin lies at the root of our moral and spiritual ignorance as well as our social maladjustments, so that it is only as sin is eliminated that we are able to profit by the knowledge that Christ brings and adjust our social conditions to the requirements of Christ's kingdom. In a word, Christ would be useless to us as our prophet and our king were He not also our priest.

It is to be feared that the great truth embodied in this watchword is not receiving the emphasis it should in modern preaching. Where it is ignored or but slightly stressed, the very essence of the gospel—that which makes it *good news*, not simply *good advice*—is ignored or at least minimized. The burden of the Christian message is not a proclamation of what we must do to save ourselves, but of what Christ has done to save us.—D. S. K.

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The Time of Figs was Not Yet

MONG the many miracles of Christ narrated in the Gospels, there is but one—the withering of the fig tree—that bears the character of judgment or severity. In all the other manifestations He was pleased to give of His lordship over the material creation, there was a beneficent object prominently in view—the healing of the sick, the raising of the dead, the restoring of sight to the blind, the relieving of want, the comforting of His disciples. But here, in marked contrast to all the above, He uses the power of His word for the blasting of this insensible tree, a creature incapable of moral wrongdoing.

Some have made a difficulty of this act of the Lord, and some have even found fault with it. "Why," they ask, "should Christ have treated the tree as a moral agent, and have visited it with capital punishment as if its unfruitfulness were a matter of guilt on its part?" And yet more perplexing does His action appear when viewed in the light of a fact (which the Gospel of Mark records, and which anyone would have understood who took note of the season of the year at which the miracle was performed) namely, that "the time of figs was not yet" (Mark 11:13). "For why," it is asked, "should He who appointed the time of fruit-bearing be displeased and disappointed because this tree did not yield ripe figs out of its proper season?"

As to the objection that Christ seemingly visited His anger upon a mere tree, it has been well observed that:

The real objection lying at the root of this in many minds is that He should have put forth His anger at all; that God should ever show Himself as a punishing God; that there should be any such thing as the wrath of the Lamb, as the rendering of account, as a dreadful day. But, seeing that such things are, how needful that men should not forget it! Yet they might have forgot it, so far as the teaching of Christ's miracles goes, but for this one—all the others being miracles of help and healing. And even the severity of this, with what mercy was it tempered! He did not, like Moses and Elijah, make the assertion of God's holiness and His hatred of evil at the cost of many lives, but at the cost only of a single unfeeling tree. His miracles of mercy were countless, and on men; His miracle of judgment was but one, and upon a tree (*Trench on the Miracles*).

But still some complain that it was unjust thus to deal with a tree at all, seeing that it was incapable of either good or evil. But this objection answers itself; for inasmuch as the tree was an unfeeling thing, inasmuch as it was created for the service of man, and in-

tended even to be hewn down and burned for man's benefit, it might most lawfully be used merely as a means for an end that lay beyond itself. For all material things were made for the service of man, either by their life or their death; either by bearing fruit for man's sustenance or by serving to warn him in a symbol what shall be the curse and penalty of unfruitfulness. To quote again from Trench:

Christ did not attribute moral responsibilities to the tree; but He did attribute to it a fitness for representing moral qualities. And we ourselves, in speaking, as we commonly do, of a good tree, or a bad tree, or a tree which ought to bear, do likewise transfer to them moral qualities.

But granting all this, do not the words, "for the time of figs was not yet," expressly acquit the tree of this symbolical guilt? Does not this fact, which the Scripture presses upon our attention, defeat the symbol, and put it in contradiction with itself? Not so. On the contrary, it is in the quest of the explanation of this perplexing circumstance that the real lesson of the miracle is to be found. For at that season of the year neither leaves nor fruit were to be looked for on a fig tree. Here, however, was a tree, which, by its display of leaves, made a pretension of being something more than others; for, in the due course of nature, the fruit of the fig tree appears before the leaves. Therefore, this particular tree was vaunting itself, so to speak, to be in advance of and superior to all the other trees; and by its pretensions it challenged the passer-by to come and refresh himself with its fruit. Its fault then lay, not in the fact that its branches bore no fruit, for the time of figs was not yet, but in that, though destitute of fruit, it nevertheless had clothed itself with foliage, which was the sign and pledge of the presence of fruit.

Therefore, this particular fig tree answered exactly to the sin of Israel, which nation it symbolized; that sin being, as Trench points out, "not that they were without fruit, but that they boasted of so much." They should have owned their true condition; they should have "presented themselves before God, bare and naked and empty altogether. But this is exactly what Israel refused to do." As Christ had said to their leaders, when, on the occasion of His restoring sight to the man that had been born blind, they asked Him if they were blind also: "If ye were blind"—i.e. if they had owned it—"ye should have no sin"—i.e. they would not have been held respon-

sible for their state—"but now ye say, We see; therefore your sin remaineth" (John 9:40,41).

And, as Mr. Trench observes in this connection, "It is not a little remarkable that it was by means of the fig leaves that Adam in paradise attempted to disguise and deny his nakedness, and to present himself before God as other than a sinner." The parallel is "remarkable" indeed.

Israel was utterly destitute in fact, as were all the nations of the world, of "the fruits of righteousness." And such must needs have been the case, "for the time of figs was not yet." As Trench well puts it:

The time for the bare stock and stem of humanity to array itself in bud and blossom, with leaf and fruit, did not come till its ingrafting upon the nobler stock of the true Man... The other trees had nothing; but they did not pretend to have anything. This tree had nothing; but it gave out that it had much. So it was severally with Gentile and with Jew. The Gentiles were bare of all fruits of righteousness, but they owned it; the Jews were likewise bare, but they vaunted that they were full. Their guilt was not that

they had not the perfect fruits of faith, for it was not the season for such—the time of these was "not yet"—but that, not having, they so boastfully gave out that they had. The law would have done its work, the very work for which God ordained it, if it had stripped them of those boastful leaves, or rather had prevented them from ever putting them on.

The time of fruit-bearing was not yet come because Christ had not yet been made in resurrection the "true Vine," that was to bring forth fruit upon His "branches," through the vital energy of the Holy Spirit. "For the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John 7:39). But when He gave the invitation to the thirsty ones, as that chapter records (v.39), to come to Him and drink, the time was already near for the fulfilment of the words He spake a little later: "I am the Vine; ye are the branches. He that abideth in Me, and I in him, the same bringeth forth *much fruit*; for without Me ye can do (produce) nothing" (John 15:5).—P. M.

Chance and Evolution



FAITHFUL reader of the CHAMPION calls our attention to the matter of chance in evolution. Of course, some advocates of the theory hold that it always proceeds by law. In the collaborated book, *Creation by Evolution*, reviewed elsewhere in this magazine, Dr. David Starr Jordan takes the position that evolution always works according to law and order. Its processes, he says, "are orderly, never random nor accidental" (p.1).

Yet in the details of the process there must necessarily be much chance, in which the element of fortuity is supposed to play a large part. The so-called method of "trial and error" connotes this element of chance. Things happen thus and so until at length the right combination happens to take place which brings into existence something new that holds. The whole conception of variations depends upon mere fortuity. On this point we quote from our correspondent:

"Like others, I am deeply interested in evolution, and wish to ask you about a line of argument which to me is convincing, and yet to which comparatively little reference is made. I mean the argument based on the theory of Probabilities. Evolution is, of course, built on chance—the chance meeting and combination of elements to produce the required objects in the universe. Darwin, you

remember, stated more than once that the idea of design and purpose was fatal to his theory, because it would show a designing Mind, the Creator.

"Now, according to the theory of Probabilities, by which mathematicians can calculate the chances of any special objects being produced, is not evolution impossible? Take, for instance, a fish with its hundreds of scales and other parts. The scale, its color, size, position on the body, and many other features would have required millions of chances to have happened that way and not some other... Now, if we think of all the different parts of the fish, the orderly assemblage of the parts, their harmonious adjustment, the millions of cells in the bones, flesh, etc., and ask how they all happened to be put right and to fit together, and some one replies, 'It all came about just by chance,' the objection is apparent, that for the production of one fish alone billions on billions of happy incidents would be required. This result, according to the law of Probabilities, and, indeed, according to the common sense used in every-day life, is impossible.

"The explanation which Christianity gives is the only reasonable and truly scientific one, namely, that an all-wise and almighty Creator designed it all. The millions of cells did not meet by chance, but according to His intelli-

gent purpose and ordering. And so the fish and all things are to be explained.

"I should like to see this argument developed by yourself or by one of your colleagues; for I feel, as Darwin felt, that the doctrine of design is fatal to his theory, and that chance as an explanation is unthinkable."

To our mind, our friend has stated the proposition quite well; yet if any reader has something new and forceful to add to the argument, we shall be glad to consider it. At all events, we cannot permit the evolutionists to play fast and loose with such terms as "chance," "law" and "order," now using one and now the other, as happens to suit their purpose. There are many evolutionists of the materialistic school who claim that everything happens according to law, and yet that the variations which finally result in fixed species are due to any number of purely accidental

circumstances. We certainly must ask them how much *chance* would have had to produce such an organ as the eye, so wonderfully adapted for sight and for sight alone. It is no good whatever for hearing or tasting. Then there is the ear. It is a marvelous mechanism for hearing, but can serve no other purpose whatever. Again we say, What *chance* has *chance* to bring about such marvelous adaptations?

On the other hand, if the theistic evolutionist introduces God as the all-wise director of the process as a whole and in all its details, we reply: He might as well admit that God in the beginning created each germ-plasm so that it would reproduce after its kind, just as we see nature doing today, and as nature must do if the world is to be an orderly and reliable regime.—L. S. K.

Two New Books by Dr. Keyser

E ARE glad to bring to the attention of our friends the announcement that the publishers now offer a new and greatly enlarged edition of Dr. Keyser's *A Handbook of Christian Psychology*, of which several editions have already been sold. The great demand for this book brought out this new edition. And also a new book, just from the press, *The Philosophy of Christianity*.

The intelligent general reader will find the new volume of *A Handbook of Christian Psychology*, very interesting and informing; dealing with some of the liveliest questions of the day—those of psychology. The work is also well adapted as a textbook for teachers and students in Christian schools—and other schools, too, if they should desire to introduce such a discipline. The material is put in so systematic a form that it can be used in the study and classroom with much satisfaction.

The author had a definite and earnest purpose in mind in the preparation of this volume, as he has had in all his previous books. The purpose is to show that the Bible, Christianity's Source Book, teaches, both explicitly and implicitly, the true psychology, and thus helps to solve the outstanding "mind-body problem." Of course, it does not teach psychology in its technically developed form, but in potential form, with enough detail to be a true guide to being and behaviour. Thus Dualism and Interaction are upheld with many arguments. A

reason is given for the Bible teaching, and for every position taken by the author.

The arrangement of the material is somewhat unique. No other work classifies the material in this way. Part I treats of the fundamental "Introductory Data," such as definitions, relations, etc. Part II sets forth in detail the "Biblical Psychology," showing just what the Bible teaches. Part III goes under the suggestive title, "Correlation of Biblical and Scientific Psychology." You will want to know how this correlation can be effected. In Part IV the author deals concisely with some outstanding features of "Applied Psychology." An extended Bibliography, listing works on both General and Christian Psychology, completes this persuasive volume. The price of this new edition is \$1.50, prepaid.

His Latest

The new book by Dr. Keyser, *The Philosophy of Christianity*, just from the press, is probably his *Magnum opus*. Some years ago the author decided to introduce into his department in Hamma Divinity School a discipline under the title, *The Philosophy of Christianity*. But he found it difficult to obtain a suitable textbook on the subject. So he prepared and delivered a course of lectures to his senior class on this vital theme. The result of these studies and lectures is the present volume. For this reason the material has been so classified as to form a logical system, and so arranged and typed as to make it a convenient text for

classroom purposes. Thus it is especially adapted for classes in Advanced Apologetics in Theological Seminaries.

To intelligent general readers this treatise will also make a strong appeal. In these questioning and thoughtful days, such readers desire to see how the Christian system can be vindicated at the bar of reason and philosophy. All frank and open-minded people will find the author's clear-cut rational process distinctly refreshing, profitable and convincing.

The major purpose of this volume is to show that Christianity, based on the Canonical Scriptures, furnishes the only adequate and satisfying world view, and that in that sense, it is truly a philosophy. From many viewpoints the author shows that the Holy Scriptures teach a philosophy that effectively explains the origin and continued existence of the universe in all its diversified phenomena,

from those of the purely physical realm to those of the highest qualitative value.

The author holds that Christianity is primarily a Religion, and a most satisfying one; but for the thinker who desires to probe into the reason of things, Christianity also supplies a rational world view or Philosophy. Of course, the Bible does not set forth a philosophy in a formulated way, nor does it use technical philosophical terms; but the author maintains that it does furnish the fundamental material for an adequate and reasoned explanation of the cosmos as we know it. Here we have the solution of the fundamental problems of the Origin, the Purpose and the Destiny of all things; the Rationale of Creation, Preservation and Redemption.

The price of this new book is \$2.25, prepaid. We will be glad to receive and fill orders for both or either of these books.—F. J. B.

Their Tongue Walketh Through the Earth



LANGUAGE is a great mystery. The power of words, both oral and written, is one of the greatest and divinest of the attributes of man; and for that very reason it is susceptible of being perverted to the most destructive ends. Such, moreover, is the corruption of the human heart that the greater the prosperity an individual may enjoy in this world, the more boastful and arrogant his utterances are likely to be, the more liable is he to abuse the power of words, even to the extent perhaps of speaking against God.

Alongside of this patent fact concerning the pride of the natural heart, should be set for our contemplation one of the most remarkable developments of recent years, namely, *the creation and perfection of astounding appliances and processes for the multiplication and transmission of words*. Guttenberg's invention of movable types was revolutionary in its effects upon human society. But in our day the high power and high speed printing press, the linotype, the writing machine, the multigraph, the telegraph, the telephone, the talking machine, and, lastly, the radio, have already wrought changes of incalculable magnitude in the social, commercial and domestic affairs of mankind—and *the end is not yet*. The means now at man's disposal for the multiplication and extension of his powers of utterance far transcend all that could have been dreamed of a century ago.

This amazing development of instrumen-

talities for the multiplication of words is the product of an era of abounding *prosperity*. And to what end have all these marvels of human ingenuity been perfected? What purposes are they to serve? It is too soon to appraise the results by the test of experience. But it is appropriate to recall the observations of the Psalmist, evoked by contemplation of "*the prosperity of the wicked*," and his reflections thereupon (Psa. 73:3-9). At first he was envious because of the security, the immunity from trouble, and the other advantages they seemed to enjoy in their boundless prosperity. (Indeed it got to be unbearable for him till he went into the sanctuary of God, and was there given to understand *their end*, v. 17.) He noted particularly the effect upon their manner of speech, that they "speak wickedly—*they speak loftily*" (v. 8); and then came this striking observation: "*They set their mouths against the heavens; and their tongue walketh through the earth*" (v. 9).

This saying is doubtless more applicable to our times than to any previous era of human history. For to begin with, it is more apparent in our day than ever before that prosperity genders pride, fosters luxury and promotes moral corruption. Furthermore, those who take the lead in days of superabundant wealth—particularly the men who assume to be the mouth-pieces of "science" and who have the ear of the shallow thinking multitudes—will wont to display their vaunted superiority in wisdom and knowledge by contradicting the

Word of God, in respect especially to the two supreme works of the Almighty—*Creation* and *Redemption*.

Such are they who command the service of the mighty "press," with its vast influence and its wide-spread agencies for the multiplication and distribution of words; and also the service of the ubiquitous and insistent "radio," with

its countless tongues and its hosts of "loud speakers." Thus do they defiantly and vociferously, by day and by night, "set their mouth against the heavens" in opposition to the revealed truth of God; while their tongue, through the instrumentality of these recent marvels of human invention, literally "walketh through the earth."—P. M.

Testimony to God's Truth

 RUTH is the real, it is what it purports to be, it is that which can be depended upon, it corresponds to its manifestations. The human mind, by its creation and its own nature, has the power to recognize and receive truth when it comes within its reach.

There are three classes or departments of truth or reality, namely, truth about things, truth about human beings, and the truth about God. The truth about things comes within the reach of the human mind. The reception and study and classification of this truth is known as natural science. This is important, but it is the lowest form of truth, and while necessary to the natural interests of the human being, it contributes least to the highest development of mankind. The truth about persons also comes within the reach of the human mind. Such truth deals with the mind itself, and all other minds. One may observe and study the actions of his own mind by reflection, introspection and analysis. He may study the action and nature of the mind of another by conversation, by observation and reflection. This study of the mind was called mental philosophy or science of the mind. To-day it is called psychology. This change of name is accompanied with certain changes in the essential conception.

The entity of the mind is largely lost sight of, and all, or most of the attention is given to manifestations and phenomena. There is a rapidly growing tendency to deny the existence of the soul or mind as a distinct entity. Consciousness is undervalued or ignored. This view is being taught and pressed in a number of colleges, even in so-called Christian colleges. The human mind cannot reach up to the being of God and the truth about him. By its very creation and its intuitive faculties, each individual mind recognizes that God is, and cannot get rid of this knowledge any more than it can get rid of the consciousness of its own existence. Any mind which reached the condition of losing consciousness of self or intui-

tion of God would be defective and irrational. While it is true that every rational soul knows that God is, yet the mind is not able to reach up to God and to secure a knowledge of who he is and what he is. This knowledge can be obtained only by God coming down to man. This is the essential difference between paganism either modern or ancient, and Christianity of the Old and New Testament. Paganism attempts to make its own gods; it has as many gods as there are persons. Each man makes his own god. According to Christianity, the knowledge of God comes by revelation, and by revelation only. The Christian Scriptures are constantly in the Old Testament telling how God spake to men. "Thus saith the Lord" is repeated again and again. "The word of the Lord" is everywhere magnified. Again we are instructed in many times and places that God appeared to men. All this culminates in Jesus Christ, who "is God manifest in the flesh," or in human form and nature. Christ emphasizes this manifestation when he says: "No man cometh unto the Father but by me;" "He that hath seen me hath seen the Father." The knowledge of God comes exclusively through the Scriptures, and Jesus Christ, who is testified by those Scriptures. We are enjoined to search these Scriptures daily, in order to know. This revelation of God in the Scriptures was developed through something like sixteen centuries. The form of the revelation includes the direct appearance of God, the direct voice and words of God; God's plan and development in the history of individuals and nations, God's manifestations in nature, and God's manifestation in Christ as the very Son of God and Son of man. The ground covered by this revelation is the work of creation directly by the hand of God, the manifestation of God's power in the laws of nature, the entrance and power of sin in the human race and the world, the great plan of salvation from this sin, both in its guilt and power, and also deliverance from Satan and death, the eternal, perfect state of the saved, together with the blessed mansion in

the Father's house which Christ is now preparing for us, the everlasting fellowship with God, and the glory which shall be revealed in us. All this and more is revealed to us concerning God, what He is and what He has planned and accomplished and will accomplish. We must not forget to mention the revelation concerning God's infinite justice. The revelation shows not only the salvation of those who accept the free gift, but also the condemnation of those who reject it. The Scriptures are explicit, frank and open concerning the suffering and horror of the lost, so that all are without excuse. The salvation is a free gift, but its rejection means eternal damnation.

The human mind never holds any truth vitally until it holds it in order. This is a necessity, both of the truth which is ever luminous,

and non-contradictory, and consistent of the human mind itself. This principle is recognized and practiced in connection with natural science, mathematics, and psychology, but when one attempts to systematize the knowledge of God in order to meet the intelligent needs of man, that moment a hue and cry goes up about theology and theological odium. This has come to be a veritable mental and moral disease of our time, and a mark of irrationalism. We need to possess a thorough knowledge of God as He is revealed and then we are required to testify to this truth by distributing, teaching, witnessing and defense in all the world. This God requires of us all, and failure is perilous. A sound system is absolutely necessary to a thorough achievement of this work.—D. S. K.

Those who Walk by Faith

A N A familiar passage, Paul refers to Christians as those who walk by faith and not by sight. Understood in its broadest sense, this means that the Christian is one who takes into consideration the unseen and eternal as well as that which is seen and temporal, that he believes as firmly in the existence of spiritual realities above him and round about him, as well as in the existence of a life beyond, as he does in the existence of material things—the things that we see and hear and touch and taste and smell. And yet, when understood in this broad sense, it does not supply a characteristic distinctive of the Christian. A man may hold to a spiritual view of the universe and believe firmly in the doctrine of immortality without being a Christian. Of course, this is a characteristic of the Christian, and yet it is to something more definite, something that is characteristic of the Christian and of the Christian alone, that Paul had in mind when he wrote, "We walk by faith and not by sight." He was thinking more especially of our attitude toward a particular unseen reality, viz., Jesus Christ. What he had in mind was the fact that the Christian takes into consideration the unseen Christ, that he trusts and obeys Him in the present life, and looks forward to the day when he shall live with Him, face to face. In a word, what he was thinking of was the contrast between our future and our present relation to Jesus Christ. This contrast centers in the difference between the Christ as He now is and as He will then be. When Paul thus contrasts the Christ which cannot be seen

with the Christ who can be seen, he assumes that as long as we are "absent from the Lord," we must walk as those who trust an unseen Saviour, and obey an unseen Lord. Yet when Paul says that as long as we are "absent from the Lord," we must walk by faith, he implies that the day is coming when that necessity will be left behind, when we shall walk, not by faith, but by sight, that is when we shall be in the immediate presence of Christ. For the present, however, Christ is to us as He was to those of whom Peter wrote: "Whom having not seen, ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Is it the part of wisdom to walk by faith in such an unseen Lord and Saviour? That hinges on the question whether we have adequate warrant for holding that central among the unseen realities is Jesus Christ. The man who walks by faith rather than by sight, in the Christian sense of the phrase, has no quarrel with the principle that we should believe and disbelieve only in accordance with evidence. He takes no exception to those who say: "We should believe everything that is true, but nothing beyond that." He is quite willing to admit that if good and adequate reasons do not exist for supposing that Jesus is at this very moment dwelling in the invisible world as Lord and Saviour, we are not justified in walking by faith in the Pauline sense of the word. With the whole church, however, we are fully persuaded that the unseen world does contain that great and significant reality we call Jesus Christ. Hence we regard those only as truly

wise whose present thoughts and activities are dominated by this unseen One, and who look forward with glad confidence to the day when

the veil that now hangs between Him and them shall be taken away.—D. S. K.

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An Infidel's Method of Attack

 WRITER—who, by the way, is a woman—for an infidel paper advocates what she calls a "new method" of attacking Christianity, and thus trying to destroy it. What do you suppose her proposition is? She says it is attack by means of "a pretended defense." That is, the infidel is to "pretend" that he is defending Christianity, while at the same time he is insidiously holding it up to ridicule and trying to make it appear absurd and nauseating. She says that a new book by Hugo Hume employs this method, and she approves of it, and thinks it "is effective in slipping up on an opponent unaware, as militarists like to do on an enemy."

Now, we are going to give precisely the opposite advice to all defenders of the Bible and the Christian religion. Do not use guile or deception or pretense in your argumentation. Do not even use derision. Be straightforward, truthful, frank, upright, downright, and forthright. As the Bible says, "Provide things honest in the sight of all men" (Rom. 12:17). Do not be so base and hypocritical as to "pretend" to defend infidelity, when in reality your purpose is to oppose it. Christianity demands that we seek to secure right ends by the use of right means. Leave to the infidel the old Jesuitical motto, "The end justifies the means."

The same infidel writer approves of humor as the "most effective" method of downing an opponent. She means a kind of good-natured making fun of Christianity instead of using a caustic and bellicose method.

Our advice again is very different. There may be an occasional place in debate for both wit and humor, especially when an opponent really takes an absurd position; but as a rule appeal should be made to facts and to solid arguments and logic based upon them. If a man is so minded, he can caricature and travesty almost anything so as to make it look ridiculous. So there is no real convincing force in merely "getting off the laugh" on

your opponent unless the laugh is backed by real facts; and if your hearers and readers once catch on to your purpose that you are merely trying to make fun instead of stating facts and arguments, they will turn against you. Your method will react upon you like a boomerang.

This female writer commends Mr. Hume's method of ridicule and cites an example from his book. We shall turn the X-ray on this sample and show how Mr. Hume distorts and misrepresents the Bible. All of us remember the beautiful and romantic story of Isaac and Rebecca. Abraham sent his head servant to Mesopotamia to find a wife for Isaac among his kinsmen, who, judging from the record, were mostly believers in Jehovah and were not idolaters like the Canaanites by whom Abraham was surrounded. Abraham, though now distant from his relatives, was still distinctly remembered by them.

By means of innuendo and caricature Mr. Hume tries to make this story look ugly, and casts ugly reflections on the character of Rebecca. It will be remembered that Abraham's servant met Rebecca at the well outside of the city of Nahor. Note now how Mr. Hume reads his own corrupt thoughts into the Biblical narrative in which not an unclean suggestion is made. He says:

"Now, Rebecca was open for business when she was informed that a rich man in a far country wanted a wife. Without the slightest inquiry about any other qualification or possible drawback, Rebecca, like the heroine she was, said, 'I will go.'"

What a gross misinterpretation! Why, the servant and his retinue had been invited by Laban, Rebecca's brother, to become guests in his home, and the servant had described the nature of his errand at great length and in much detail, and had made known how the Lord had blessed and prospered his master, and that he had now come to find a wife for Isaac among Abraham's kinsfolks. Surely Rebecca heard the whole story, and, being a be-

liever in Jehovah, had reason to think that the messenger had been directed by the Lord, as he claimed to be. There is not the least hint in the Biblical narrative that Rebecca was actuated by impure and mercenary motives. Moreover, if she had found that she could not love Isaac when she met him, there is no evidence in the story that she would have been compelled to marry him.

But look at this proof of an impure mind reading its own subjective coloring into a pure and beautiful story. Says Mr. Hume:

"On another occasion Rebecca met a strange young man at a well. Without any introduction she charmed him so he 'adorns her with earrings and bracelets,' the Bible says, and she took him home with her. Now that's what I call going out and doing business. Here was just one possible customer, and she landed him. That is one hundred per cent. efficiency."

It may be severe, but we are compelled to say that only a prurient mind would read anything prurient in Rebecca's conduct. It was not "another occasion." It was the same occasion—when Abraham's servant met Rebecca at the well, having been sent to Mesopotamia by Abraham. Here was not "just one possible customer." He had a retinue of fellow-servants with him (Gen. 24:32-54). Rebecca did not take "him home with her." The Bible says, "The damsel ran, and told them of her mother's house these things" (verse 28). Then her brother Laban went out and invited the strangers into the home, and showed them the usual oriental hospitality. Besides, Bethuel and his wife, Rebecca's father and mother, were both there (verses 50 and 53); and all her relatives, having been asked by Abraham's servant, gave their consent to her journey to Canaan if she herself chose to go. And, besides it all, Rebecca was a pure maiden, for the Bible says, "And the damsel was very fair to look upon, a virgin, neither had any man known her" (verse 16).

Read the whole story for yourself (Gen. 24), and see whether in it is the remotest suggestion of sexual impurity. Rebecca was one of the ancestors of our Lord Jesus Christ. The infidel scoffer and his endorser are thus convicted of misrepresentation.—L. S. K.

* * *

KEEP yourself scrupulously from everything else but home, necessary business and the Church; then you will enjoy your Saviour's fellowship, and your Church, and be able to put yourself into it—Rev. George H. Lee.

Wayside Gleanings

Usually anonymous letters are consigned to the waste basket—where they properly belong. But Dr. Keyser advises he received such a letter—and a quite caustic letter, at that—that he would be glad to answer if he knew by whom it was sent. The tenor of the letter would indicate it is from one who perhaps just received his diploma and who at this time knows a great deal more than he will admit he knows thirty years from now. The missive is post-marked "New York City." Our fellow-editor cherishes no ill will toward this writer and will prove it to him if he will do Dr. Keyser the honor of supplying his name and address. We hope this paragraph will come to the attention of this anonymous writer, and that he will make it possible for Dr. Keyser to tell him of his kindly feelings.

Moreover, the anonymous writer accuses Dr. Keyser of being utterly ignorant of evolution, and advises him to read the recent book entitled, *Creation by Evolution*, and then he would be enlightened. But Dr. Keyser had not only read this book through, but had also written his review of this book for the CHAMPION before this correspondent's letter came. We refer this anonymous writer to the review as printed on page 510, in the September number.

At no time within the 41 years that we are responsible for what found its way into our periodicals did we, so far as we can remember, print a word that reflected a preference in a political campaign. We broke this rule when we prepared copy for the last issue. This campaign is different! We do not wish to have a guilty conscience. This is the only excuse we will offer.

Mrs. Jesse W. Nicholson, of Chevy Chase, Md., president of the National Women's Democratic Law Enforcement League at a meeting said she spoke as one of the thousands of Democrats branded by party leaders as "bolters." "We did not bolt," she declared. "We were deserted and we mean to oppose the cause of our desertion, Tammany's candidate, Gov. Smith. We do not think he is a Democrat. He is a believer in privilege and a bowery wet trying to pose as the right Hon. Thos. Jefferson under the sublime patronage of 'Tammany the Corrupt.'

"We believe he is the incarnation of the forces of nullification and a betrayer of the 18th amendment and as Governor of New

York, has been the consistent servant of the liquor interests."

A tomb was recently discovered on the Mount of Olives containing ten ossuaries, some of which have inscriptions.

Here is a paragraph taken from Dr. Garrison's latest book, *Catholicism and the American Mind*: "The Papal Secretary of State is the head of the Vatican diplomatic service, and is thus directly in charge of the relations of the papacy with the various secular governments. The 34 governments which maintain diplomatic representatives at the Vatican and officially receive papal ambassadors include virtually all the important countries of the world, except the United States, Italy, Russia, China and Japan. With many countries the Vatican has concordats which are in the nature of treaties defining the status and prerogatives of the (Catholic) Church, and in many cases assuring it a preferred position in comparison with other religious organizations. . . . At most of the capitals the papal representative is ex-officio dean of the diplomatic corps and enjoys precedence. With the Papal States reconstituted and admitted to the League of Nations, it requires little imagination to picture the Pope as being put forward as the permanent president of the Council."

And here is another paragraph from Dr. Garrison's book: "No more serious error can be made in judging of the spirit, the attitudes and the methods of Roman Catholicism in the United States at the present time than the assumption that it has been permeated and transformed in some subtle fashion by the spirit of American institutions. There would have been some justification for such an opinion thirty years ago. There is none now. That individual laymen exhibit modern attitudes is of course true. But the attitudes of the Hierarchy, the 'Teaching Church' are unchangingly mediaeval, and the pressure of this Hierarchy is exercised without cessation upon all faithful laymen—except when some specific object is to be obtained by allowing the liberal utterance of a layman to go temporarily unrebuked."

Any one at all interested in the Catholic Church history will do well to get a copy of Dr. Garrison's book. We will be glad to supply it, or it can be had from the publishers: Willett, Clark and Colby, 440 South Dearborn Street, Chicago, and the price is \$2.50.

In *The Vatican Decrees in their Bearing on Civil Allegiance* (Appleton & Co.), William Gladstone has this to say: "No one can now become her (Roman Church) convert without renouncing his mental and moral freedom, and placing his civil loyalty and duty at the mercy of another." And also this from same source: "Rome has refurbished and paraded anew every rusty tool she was fondly thought to have disused."

A lighted cross to be known as the Commander Richard Evelyn Byrd beacon, will surmount Broadway tabernacle, being erected in New York City under the leadership of Rev. Christian F. Reisner. Designed to be ten times more powerful than any existing beacon in the world, the Byrd beacon will be visible to ships 36 nautical miles away and will be powerful enough to be seen by aviators 100 miles distant. The cross itself will be 75 feet high and 37 feet wide, and its position will be 694 feet above sea-level. The cost will be approximately \$100,000. The cross is the gift of Charles V. Bob, a mining engineer.

Here's a stunner! The owner of the *New Orleans States* and *Shreveport Times*, Mr. Robert Ewing, who is also a Democratic National Committeeman, according to his own paper, the *States*, made this astounding statement, in a speech: "Anybody who said he was against Al Smith because of prohibition 'knew he was lying in his heart, because prohibition is not an issue in this campaign.'" Will this saying help to cover up the issue? But whom does he fool in making such a statement! Senator Edwards, New Jersey says: "Prohibition will be the chief issue in the campaign."

Mr. Raskob, chairman of the Democratic National Committee, says he accepted his position because it gave him an opportunity of service by helping to relieve this country of the "damnable affliction of prohibition."

Here's one on Professor George McCready Price. Franklin Steiner is secretary of the American Rationalist Association, and he says when "he goes out after the enemy he always gets his man!" And he got Professor Price. Somebody "told" him that in England "a permanent academy is called a college." And so Stanborough College, the college Professor Price is president of "is on a par with a high school in America," and "perhaps" it trained men for the ministry. "Eight years ago," says Steiner, Price "was a teacher of English literature in a small Adventist college in Ne-

braska. Then he suddenly evolved into a great 'scientist.'"

As we have it Professor Price did indeed teach English literature—one year, 1912-1913—at Fernando Academy, in California. Before that he had been professor of geology and physics. And from 1914 to 1920 he taught chemistry and physics at Lodi Academy. From 1920 to 1922 he was professor of geology at Pacific Union College in California. And from 1922 to 1924 he taught geology at Pacific Union College in California, since which time he has been on a leave of absence, and president of Stansborough College. Wonder why Steiner failed to consult "Who's Who?" Perhaps he did and that information did not suit his purpose.

This evolution man Steiner concludes "God makes fundamentalist scientists as He made the world, out of nothing and in a short space of time." Why say God makes and preach man evolved?

Forty years ago brewers and distillers induced the Internal Revenue Bureau to make a ruling that any beverage with alcoholic content of more than one-half of one per cent. is intoxicating. They then feared the growth of traffic in what were designated as soft drinks. Later Congress embodied this ruling in the Volstead act.

It is said that while drinking beer in Canada, Mayor Walker of New York declared that "after Smith has swept the country he will be able to reciprocate."

This is what Mr. Raskob, chairman of the Democratic National Committee, has to say for prohibition: "Now, however, I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that important question, and I accepted the chance to help him."

Already subscriptions for the building of the Bryan University, Dayton, Tennessee, have come in from 22 states totaling \$800,000.00. And Mrs. Bryan has given the committee reason to believe that at least \$50,000.00 of her husband's estate will eventually swell the endowment.

Businessmen of Montgomery, Ala., have organized an evangelistic club, something on the order of the Kiwanis and Rotary. They go in groups after business hours and hold evangelistic services in surrounding towns and cities, traveling in automobiles. In one in-

stance ten of them went to a town 100 miles distant and returned the same evening after the service closed.

Of the approximately 55,000,000 church members reported by the Census Bureau 18,600,000 are Roman Catholics. Of this number more than 13,000,000 are north of the Mason-Dixon line and east of the Mississippi. However, it is well to point out that the Catholic statistics include all children and infants baptized in that faith, whereas the Protestant total is, generally speaking, limited to grown-up members. This gives the Roman church about 40 per cent. of all the church members listed. But a compilation based on church members 13 years of age and over reduces the Roman church percentage to 32.

New South Wales, Australia, will vote on the adoption of prohibition of the liquor traffic this fall.

I heartily approve both the spirit and the matter of the editorial which you submit. Gov. Smith insists in demanding what is in effect a national referendum on Prohibition. The appointment as national chairman of an avowed "wet," whose only public utterances since appointment have been to attack Prohibition, makes Prohibition the paramount issue of this campaign. The Church cannot remain neutral in the face of such a challenge. The organized Church was largely responsible for placing Prohibition in the Constitution, and unless it has changed its mind on the subject it will have to fight to keep it there.—*Governor Sweet, Colorado.*

The point should be made that in all probability the personnel of the Supreme Court will be changed during the next presidential administration. Those opposed to Prohibition are depending upon the passage of a law which will modify the Volstead Act. The validity of this law will no doubt be passed upon by the Supreme Court. If Governor Smith is elected President, he can be depended upon to appoint a "wet" in case of any vacancies occurring upon the Supreme Bench. Those who believe in Prohibition should take no chances.—*Governor Sweet, Colorado.*

The Board of Directors of Nanking University in a recent session took an interesting and significant position on the matter of indemnities for loss of property. They decided not to present any statement of losses—totaling perhaps \$500,000—to the United States Consulate.

They agreed that if and when the Nationalist Government should itself request such a statement they would present it. Their idea is to treat Nanking University as a Chinese institution and not go through any diplomatic channels in their approach to the Chinese Government.

The person who is indifferent to the charge that he is intolerant is an exception. We do not believe any person really means to be intolerant. No less does he resent the charge that he is bigoted. We believe the originators of the scheme to charge that our people, by the wholesale, are intolerant and bigoted, undertook a very poorly thought out program. To repeat the charge is using poor judgment. To us it looks almost as if the one making such charges might really be the one who would like to conceal his own hatred.

In all our years we have never found the religious press criticise Roman Catholic religion. It is the Roman Catholic politics it sometimes criticises—possibly not as often as it should.

It is no fault of Protestants that the Roman Church chose to make history as we find it. To designate a man who has found nothing in that history to commend itself to his conscience an intolerant person is to display the art of intolerance to perfection.

A "one-million-souls movement" is being carried on by the Christians in Japan. Toyohiko Kagawa explains that "materialistic bolshevism" is threatening to gain a strong foothold in Japan, and that this effort at mass evangelism is necessary in order to forestall the progress of bolshevism.

Protestant America is afraid of Roman Catholic domination—not of religion but politics. It will not do to abuse Protestant America for these fears for there is reason for fear. We believe the Church should be separate from the State; Romanism objects. In recounting errors the Pope, in 1864, named two that make every Protestant sit up and take notice. The Pope listed as an error the claim "that the Church ought to be separate from the State and the State from the Church." And another, "that the Church has not the power of availing herself of force or any direct or indirect temporal power." Plain language this!

A new headquarters for the Young Men's Christian Association is to be erected in Jeru-

salem with funds contributed by Americans. The corner-stone of the new building, which is stated will cost \$750,000, was laid recently by Field Marshal Lord Pulmer, high commissioner for Palestine.

Theodore A. Lothrop, general secretary of the Massachusetts Society for the Prevention of Cruelty to Children, states that under Prohibition there has been a decrease of 54 per cent. in the cases in which intemperance figured in the family breakdown and abuse and neglect of children. The Indiana boys' school in its recent report showed that there had been a decline of 46 per cent. in the number of boys committed to that institution since the abolition of the liquor traffic. The police figures of the city of New York show that there has been a decline of 55 per cent. in the arrests of girls since the adoption of the dry law. Judge Mary M. Bartelme, of the Chicago Children's Court, recently said: "In 1913, when I began to hear girls' cases, as many as eight or ten girls were brought to me every week on the charge of being intoxicated. I doubt if I now have one in three months. They have almost disappeared. Better financial support of children is evident under the dry regime." The Federal Census shows a decline of 43 per cent. in the number of commitments of offenders between fifteen and seventeen years of age.

Some people are hard to please. Almost seems as if our good friend, Professor Brewster, and the atheist paper to which he regularly contributes, will find fault, regardless! If only our good professor would learn that the books of etiquette discourage the writing and mailing of nasty letters! They only create an amusing smile here, but what must one think of his bringin' up!"

Has a president a chance to hurt prohibition? Well, think this over: He appoints the entire enforcement personnel, and he appoints every federal judge. A hostile Supreme Court could set aside the Volstead act. Who doesn't know that the repeal of the Mullan-Gage statute paralyzed the enforcement service in the state of New York? Prohibition can be destroyed without repealing the Eighteenth Amendment.

Mrs. Marvin Williams, president of the Georgia W. C. T. U., has mailed to 10,000 members of that body in her state the declaration that by his telegram bolting the Houston platform, Smith released all dry Democrats from any obligation to support him . . . that Smith

stood on that conservative plank less than twelve hours till he publicly bolted and repudiated it by declaring his intention to demand modification of the law.

Is it not probable that an effort is made by some to turn attention from prohibition by insisting on the religious issue, in the political campaign?

THE ARENA

The Liabilities of Hybrid Christians

By Professor Herbert W. Magoun, Ph.D., Belmont, Massachusetts



IT IS strange how men prefer credulity to faith. One carries a little black doll as a mascot and believes that it takes him through all sorts of dangers to safety. Another carries a shamrock, four-leaved, and feels sure that it is an unending source of good luck for him. Each cherishes his mascot as a most precious possession. But—to trust God—Well, that is out of date, you know: the superman has arrived, and he does things himself—with the help of a mascot—and does not need God, or thinks he doesn't. It is the fashion now to stand on one's own feet—to be "it," as they say.

That may be the reason why it is also fashionable to take the word of a German rationalist and make it of more importance than that of the Bible; for men do prefer what the rationalist says about the Book to what it says about itself regardless of the consequences. Untold thousands, however, having put the matter to a practical test, have been led thereby to live transformed lives; but that makes no difference for some unknown reason.

No ignorant man of the street is really any more gullible than is the educated person who allows himself to be influenced by the "consensus of scholarly opinion" about such matters. Those on the inside know just how worthless such opinions often are; for they may be merely an outcome of a determination to support a theory right or wrong, and their inspiration more often than not is a stein of bier. Without any experience of a saving faith to start with and with no belief in a divine element, the only spirit the rationalist knows is alcoholic. It certainly is not holy. How can it be? He denies its very existence.

Men constantly forget this pertinent fact: The rationalist makes the Bible a mere natural product of evolution in the sphere of religion. They also forget this other pertinent fact: Evolution itself is a religion, and Protoplasm

is its god. If they could but see understandingly the reverence paid by its devotees to protoplasm—they manifest no such reverence for God—they might be able to sense the truth and see where such things lead.

Moreover, if they would only read some of the present atheistic literature, they would also be compelled to recognize another unpleasant truth: Evolution is the chief weapon of the atheist in his fight against religion, Christianity in particular, and the natural ally, or daughter, of evolution, is his application—it is correct, if the rationalist is right—of higher criticism to the problem of Christianity's status.

These two things, Evolution and Higher Criticism, have now become the trusted weapons with which atheists hope to destroy Christianity, root and branch. They see clearly that scientific evolution leaves no place for an active creating God, and they therefore deny His very existence as an unnecessary hypothesis. And in this they are logical, much more so than is the man who tries to ride both horses at once. Moreover, they do not hesitate to condemn such men, some of them by name, as hypocrites, and they plainly think them so.

With them, theistic evolution is nonsense, and they are right; for there can be no such thing in reality, the two being mutually antagonistic. There could be such a thing as theistic mutation, since such a theory, by its very nature, would make a divine element an necessity. By it God could be presumed to have used what was already created as a medium either for creating or for producing what was to be, somewhat as He used Mary as a medium for the advent of the God-man, our Saviour. Such a theory would be rational.

Scientific evolution, on the contrary, is not rational; for it makes nature, whatever that may mean, the only element in the progressive development of the greater from the less. The

divine is thus effectively ruled out, even if men are too shortsighted to see it, and no first and all-sufficient cause remains. Matter, protoplasm, and life must all be taken for granted: not one of them is left with any sort of an explanation. Like Topsy, they just "grewed."

This exclusion of the divine is so patent to the atheist that he loses no time in exploiting the fact. Such men see clearly that the theory by its very nature denies the divine, and they are right. But they also see where higher criticism ends and make use of it accordingly. Booklets with such titles as *The Forgery of the Old Testament*, affirmed to be the truth about the Bible, are being sent broadcast over the land, the said truth being merely what the higher critics teach about the book.

Atheists apply it as proof that the book is a fraud, a late forgery utterly unworthy of credence by men of any intelligence. And they make out a fairly good case. If that is what the book really is, consistency, as well as logic, requires that a man of real intelligence should spurn it as unworthy of his attention. The fact that the fraud must have been a pious one makes no difference whatever, if the book is indeed a fraud.

Furthermore, they see that higher criticism, if accepted, leads inevitably to the conclusion that divine inspiration and divine revelation are both mere subjective inferences due to an overheated imagination and that, therefore, they have no real existence. If mature Christians fail to see this, the young people do not; for they instinctively sense the fact and act accordingly. If higher criticism is true—they say it in so many words—what is the use of being influenced by such a fraud? A complete loss of faith is the natural result, and the next logical step is atheism.

Why, then, do men—and women—worship at the shrine of evolution and at that of higher criticism and still pretend to be Christians? Are they Christians in fact, or merely hybrids with no power to propagate their kind? Who ever heard of such a Christian leading any one to a vital confession of faith in Jesus? He may succeed in obtaining a formal confession—it is fashionable in some places to belong to the church—but a vital confession that leads to a change in a person's life is quite a different matter.

A formal confession is like grafting a new shoot on a growing plant. It is not like planting a seed and getting a new growth entirely; and yet such a new growth is a necessity, if the confession is vital, since the one who makes

it becomes a new creature in that case, while no such change follows a formal confession, the life remaining essentially as it was before.

How long will it take for Christians, nominal or otherwise, to wake up to the realities of the situation and understand what a vital religion really is? Is the atheist to blame for thinking it is all a sham, if profession of faith makes no difference in the life men lead? Does the "modern mind" justify such remissness on the part of professed followers of Jesus?

What is the "modern mind"? Is it anything more than a clever camouflaged version of the mind of Satan posing as an angel of light? He is a past master at that sort of thing and has fooled men down through the ages in that way. "Be your own boss." "Get wise." "Don't be a slave to superstition." "Be modern." So his advice goes, and the free-thinker is his prophet. And professing Christians fall for it! Is it any improvement to serve him? That is what it comes to.

Men call the resulting state of mind "sweetness and light" and then settle back into a reposedful indifference. No complete self-surrender to Christ is thus demanded of them, and they want none. Indeed, they do not intend to make any such surrender; for with them, just as truly as with atheists, "Lord Will-be-will" is still mayor and the supreme authority in the "town of Mansoul," and if Immanuel is not satisfied with an outward allegiance that does not require a vital change in their manner of life, in effect he can go hang.

Does this sound harsh? Is it any more harsh than the truth that lies behind it? Can you deny the actuality of the case as stated? You may dodge it. Men are past masters at dodging in these days. Dodging, however, is not denying, and it cannot be. It alters no facts, and it softens no unpleasant realities. No man can sin without being the servant of sin. Think it over.

Bunyan understood the matter perfectly, and his "Holy War" is a most helpful and enlightening book, far superior to "Pilgrim's Progress." In it he shows exactly what goes on in a human soul that desires to be a Christian and a worldling also. Such people would eat their cake and keep it too; but the thing cannot be done. They may be saved; but their works will perish. And they may be among those to whom it will be said: "I never knew you: depart from me, ye that work iniquity."

The directions are specific and plain. "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). The Greek negative

here is the negative of will; it implies a set purpose on the part of the speaker. The condition of childlike faith must be met or no unlocking of the door need be looked for. Those who refuse to meet the condition, therefore, lock themselves out by that refusal.

Men forget that faith is a matter of will following rational evidence. You may admire the skill of a skipper with his sailboat; but if you refuse to sail with him you thereby prove that you have no faith in him. When you do have faith, real faith in him, you will not only not hesitate to embark on his boat for a short sail, but will also be ready to go with him for a voyage of a week or more, if necessary. Whenever you will to do anything, you have faith in something or in some one, and the fact that you have willed to do the thing is proof positive that your faith is a reality.

Men can will to have faith, and they can will not to have faith. They can also will not to believe, no matter what the evidence may be, and many do so will for some occult reason. "A man convinced against his will is of the same opinion still" is a proverb that is only too true. Men refuse to believe in God, and nothing can move them save fear of death. Face to face with the "king of terrors" they may capitulate and beg God for mercy, as many have done, and one such object lesson is all that is needed to convince a man of sense that their pretensions are hollow and utterly worthless.

But there is another explicit direction: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak from myself." The Greek means unmistakably that such a one shall know whether God is the source of the teaching or not. It means, literally (John 7:17): "If any one wills to do his will, he or she shall know about the teaching, whether it is out of God, or whether I speak from myself" (on my own account).

Here, then, is a specific test that any one can try for himself. If he deliberately sets himself to do God's will and conscientiously follows it up, he will be given evidence, as untold multitudes have, that God is real and that He has given a revelation to men, including definite commands that must be obeyed. Just there is the rub. The natural man does not like the ten commandments, the seventh in particular, and he does not care to make them supreme in his life.

That is why men refuse to have God in their scheme of things. As Paul puts it (Rom. 1:28), they do not think it worth while to have God in their knowledge for personal reasons.

That is what it amounts to; for the verb means "to approve" after trial. They see what they must forego if they embrace Christianity, and the vision satisfies them that they do not deem it worth while to pay the price. They prefer to throw God over and eat the forbidden fruit. It has always been so, and that is why men prefer Freud to Moses and consider that the ten commandments are "out of date."

Freud and his imitators find a "sex complex" and advise accordingly, even if the advice involves sin. A shrewder psychiatrist would look further before offering any advice; for he might find that his patient needed a change of diet rather than indulgence. Even the ancient Greeks understood that. In fact, one of the plays of Euripides, the *Hippolytus*, turns on that very thing.

The young man could not be corrupted by his stepmother's nurse to gratify his stepmother's passion and then lost his life to pay for it, because she hung herself after writing a lying letter about him which his father believed. He upbraided the young man, called his boasted chastity and inanimate food vain, twitted him of being a disciple of Orpheus—he was a vegetarian—and a pretender, forgetting that he was a follower of Diana the virgin goddess, cursed him, and then called upon Neptune to slay him during his enforced exile, as he sent him away. His prayer was answered; but Diana herself appeared and told him the facts, which the son did not reveal, though he did assert his innocence.

Freudism is, in effect, merely a recrudescence of sex worship, the ancient worship of Venus, who is credited by Euripides with the destruction of the young man because of his purity, and the thing is almost as old as man himself. It has been the fruitful source of all sorts of wickedness and crime. When men find that they cannot worship God and sex too, they decide for sex and self-indulgence. They then have no use for God and deny his very existence.

One side of the matter they utterly fail to see. They do have the sense to realize that major league baseball would be an impossibility without rules, and that rules would be useless without an umpire. No one ever questions such a self-evident fact; and yet few ever stop to think that the principle applies to other things than sport. The truth is that life itself is a game, a game that must be played by the rules if men are to live together in harmony.

The ten commandments furnish the rules, and even the animals, as Ernest Seton Thomp-

son (Thompson Seton) has so beautifully shown, must obey them to survive. If all mankind were to live up to them faithfully, this world would soon be a heaven upon earth; for sin and hate would vanish from the globe and righteousness and love would everywhere prevail. Think that over.

In the nature of things, however, God is a necessity, if the game is to be played by the rules; for no laws are of any account without a judge to administer them. Any one knows that, and even atheists believe in rules. The difficulty is that they want to make those rules themselves. With becoming modesty they assume that they are capable of doing it—more capable than God, since they know what they want to do—and that their judgment is superior to His, because they do not approve of the rules He has laid down. Naturally, they have no use for Him! That is the true inwardness of the thing. They want to play the game and be umpire too, and they have no use for men who prefer a real umpire to a self-constituted one who is merely a player with a swelled head.

Such a player in a major league does not have to wait long for a "vacation" in which to sense the true inwardness of things, and he usually does just that. The atheist, however, never gets that far. He cannot see that where two wills are in conflict the subordinate one is the one to yield. To assume that God, if there is one, would have consulted his desires before framing His laws to govern the game of life is sheer nonsense. But to maintain that there is no God, so as to be well rid of the said laws, is even worse.

If anything is plain, it is plain that men left to themselves would have framed the commandments to suit their ideas of things, modifying some and leaving out the seventh altogether or else so emasculating it as to make it acceptable to their natural propensities. Nothing short, however, of the commandment as it stands could possibly fill the bill or even satisfy atheists when it came to a showdown in the practical application of the law. Letting down the bars might have affected their women folk, and their fury would then have been turned against the very thing they now regard as desirable.

There can be no fairness that is not fairness to all. No exceptions are in any way possible. The protection must be for the weak as well as for the strong, and Freudism does not alter the fact or excuse any exploitation of the unfit. A Christian man knows no exceptions. He can know none without becoming a hybrid.

To protect one's own and exploit another's is Satanic. No atheist is willing to have Freudism affect his own women, unless he has gone to the length of a South Sea islander and become unmoral in all his ideas of sex. That he is entirely rid of the white man's jealousy is hardly likely, however, even if he claims it.

The wisdom of the law is its justification, and it is also sound evidence that no mere man framed it by himself. Furthermore, the exceeding brevity of the legislation in the ten commandments is another proof that it is not man-made but divine. Man-made laws are voluminous and largely vain. This code is so efficient that nothing more would be needed, if it were faithfully lived up to in the daily experience of all human beings. Details alone in specific cases would have to be elaborated, and such things as traffic rules would still be necessary; but that would be all, since there would be no more criminals.

The anarchist's dream, which may also be that of the atheist, would not only be possible but would be an actuality; for where no one desires to do anything he ought not to do, it becomes possible for him to do what he likes and thus be entirely free in his self-direction because governed by the spirit of unselfish love. God aims at just that result; but man will have none of it. He has laid down the laws that make brotherly love an attainable fact. Some preach it now, but wish to be the brother and let the rest do the loving.

Men seek happiness. It is the chief quest of the atheist. It is the goal of the hybrid Christian. But—no man ever yet found it on a selfish road. If a man knows no better he may think he has found it there; but a deeper look always disproves the notion. A certain temporary thrill or feeling of joy may be experienced; but it does not satisfy and leaves behind it a certain unrest without any exception. Some new excitement must be had. It is not so with the man who has made a complete surrender to God. He has a peace that he cannot describe and that the world cannot comprehend. It is not mere happiness: it is blessedness, a state far beyond mere happiness.

The restless will becomes quiet. Worldly delights pale into insignificance. Temptations lose their power to attract. The whole being becomes different and incomprehensible to the natural man. Only those who have experienced it can know what is meant. They know, and argument is useless against that knowledge. To them, the attitude of the atheists seems like the acme of folly. He is selling his birthright for a mess of pottage, and the

pottage itself is only husks at that, not really desirable food. It leaves him still hungry.

Do such men think they can convert real Christians to their way of thinking? They may convert hybrids but not the real stock. Those whose faith is but an exalted sentimentality are not of that stock: they are hybrids, and they may be overcome. That sort of thing will not long stand the assaults of brilliant ridicule at the hands of unbelievers; but where the trust is genuine and the result of a saving faith, such assaults seem not mere sacrilegious, or at times blasphemous, but actually absurd on their face, because they betray such a monumental ignorance of what Christianity really is. It saves from sin.

Hybrid Christians may be all that the atheists have ever seen, and they are thus misled; but they make the mistake of supposing, because they have received a counterfeit bill, that there is no genuine money. The counterfeit, as a matter of fact, proves the existence of the genuine; for the false could make no headway pretending to be true if there were no true. Hypocrites really testify to the fact that genuine Christianity exists and is known for what it is.

History is repeating itself. A century ago it was infidelity, and the land was full of it.

Freethinking was the fashion everywhere, and morals were going to the dogs. Today it is evolution and higher criticism, and atheism has become so bold that it is invading our schools and colleges and is undertaking to destroy Christianity from off the face of the earth. And professed Christians are diligently playing the game of the atheists in order to be modern!

It is better to be a real man or woman in one camp or the other than to be a hybrid with some characteristics of each. Without realizing it, so-called Christians—they are of the hybrid type—are actually preparing the ground for active work on the part of the atheistic campaigner, and they are therefore guilty of offending the little ones in the kingdom of heaven; for, without the preliminary work done by them, the atheist would be helpless to promote his cause. With it, he is reaping a harvest among our young people who have not had sufficient experience to offset the force of brilliant professors ridiculing their faith. Many go down under such attacks and never recover their lost estate. Whose fault is it, that of the atheists who have themselves been offended by a Christianity that was only skin deep, or that of their unwitting helpers, hybrid Christians?

Another View of the Deluge

By James Bowron, Birmingham, Alabama

(When differences of opinion are kindly expressed, the editor is willing, in certain cases, to print them. Mr. Bowron—who, by the way, is a good friend of the BIBLE CHAMPION—takes issue with an article, entitled, *Problems of the Deluge*, published in the July number of this magazine. We are glad to know his viewpoint.—Editor.)

 WAS surprised to see the enclosed article appearing in the BIBLE CHAMPION. There is no necessity what-
to probe around for theories to defend the Genesis account of the deluge. It is quite erroneous to say "a merely local deluge is possible." On the contrary, it is more than probable; it is certain that many local deluges have taken place and are still taking place.

In the time of Noah the people of the earth were gathered together on the Mesopotamia plain. They had not been scattered out over the earth at large, and the sinking down along a northeastern axis of the land from the northeast corner of the Mediterranean to the Arctic Ocean from 600 to 800 feet was sufficient to

drown all of the people, to float the ark onto the Ararat range, to bring salt water seals into Lake Baikal, 1,400 miles from the sea, and so to wash the gravel around Kiev that masses of the beach-worn gravel are visible today at that point 600 feet above sea level.

This whole subject is treated so completely and lucidly by the late Professor George Frederick Wright, of Oberlin, a thoroughly sound Fundamentalist, that I am surprised anyone should not be familiar with his explanation, as he was personally one of the leading geologists of the country. His explanation of the cause of the deluge, its extent, etc., will be found in his book entitled, *Scientific Confirmations of Old Testament History*, pp. 159-237, published in 1906. I regard him as an authority as high as any that is now living, and his stalwart Fundamentalism was beyond question.

* * *

PUT the tithe into the work of Christ, if you wish results.—Rev. George H. Lee.

Evolution: Is it True or False?

By George Boddis, S.T.D., Marcus Hook, Pennsylvania



Os it has always seemed strange that most men cannot carry on a discussion without in some way abusing their opponents. We have found this to be true even in works of great merit whose authors might be expected to avoid giving offense of this kind. Whatever may have been justifiable in an age when men were less boastful of their culture, such a course cannot be defended today. Abuse is not argument, and all the vituperation in the world is not sufficient to compel one to adopt a theory while his reason is unconvinced. Would that all controversialists could see the truth of this! The author who stoops to abuse and undervalue those who differ from him in opinion gives an advantage to his opponent and prepares the way for his own defeat. It is for this reason, and with due consideration of that courtesy which one man owes to another, that we make the following remarks.

1. *Those who do not believe in evolution are not necessarily unacquainted with the theory and the arguments by which it is supported.* Thousands of readers have been familiar with the doctrine from their youth, they have moved among evolutionists, have been educated by them, and were at one time inclined to accept the theory as firmly established. At one time they read with avidity the works of Darwin, Huxley, Spenser and others; but they also read works on the other side of the question, so that it is only after much reading and study that they have reached their present convictions.

The scientific world has always been divided on this question. Scientists of equal standing with Darwin refused to accept the theory when it was first advocated by him. Throughout the English-speaking world *The Origin of Species* met with the most bitter opposition, and there is reason to believe that the European continental opinion was not more friendly. What was true of the early days is true today. Science has advanced all along the line; but on this question there is still division. Not to mention such men as Dawson, Fairhurst and Wright, who might be said to belong to the former generation, we find among non-believers in evolution Dr. Walter Kidd, Dr. Howard Kelly and Dr. Arthur I. Brown, all of whom are recognized in scientific circles everywhere. The number of books against evolution which

have appeared in recent years are in themselves a standing evidence that their authors are familiar with the subject.

2. *It does not follow that a man is ignorant and prejudiced because he does not accept the doctrine of evolution.* This, of course, will be recognized from what we have already said. Except in controversy no one would think of charging Kelly or Brown with ignorance. Why, then, do we so frequently meet with such assertions as "no scientist of repute denies the doctrine," "all scholars are agreed," "the universal consent of scholarship," etc.? To us the raising of such a cry is childish in the extreme and would not be tolerated by the "scholars" themselves if it were used by the other side.

Many who profess to be evolutionists know very little about the doctrine. Some years ago a leading professor of one of our State institutions gave an address on *The Bible and Science* before a ministerial conference in one of our large cities. The lecturer contended for the truth of evolution and insisted that the Bible should be interpreted in the light of that theory. Some weeks later a member of the conference was requested to deliver an address in reply to the professor. This second lecture concluded, the speaker was told by one of the members present that the difficulty with anti-evolutionists was that they never read or studied anything but that which served to fortify their own position. To this the speaker replied, "Have you read any of Darwin's works?" "No," was the answer. "Have you read any of Herbert Spenser's works?" "No." "Have you read any of Huxley's writings?" "I have not." "Have you read any of the books written by Wallace, Romanes, LeConte, Kellogg, Scott, Crampton, Morgan, Osborn and others?" The objector was compelled to acknowledge that he had read very little written by these men. "Then," said the lecturer, "it might be well not to raise such an objection to me; for I have read works by all these authors. You evidently have not read what has been written on your own side of the question, and yet you charge me with having ignored those who have written in favor of evolution."

The writer of this paper was once waiting for a friend in Broad Street station, Philadelphia. Seated behind him were a man and a woman engaged in animated conversation. It did not take long to discover that both were

teachers and that the subject of their conversation was a lecture delivered the previous evening in the Arch Street Presbyterian Church by William J. Bryan. The man had been present on that occasion and was giving his impressions to his companion. How they laughed together as the narrator presented one after another of Bryan's "absurd notions"! The conversation had not proceeded far before the listener was convinced that neither of the conversationalists had a sufficient knowledge of evolution to be considered an authority on the subject.

We have not mentioned these incidents to prove that evolutionists are ignorant; but merely to indicate that the ignorance is not all on one side. Personally, we have nothing but admiration for the industry and research manifested in the writings of the champions of this theory. Ignorant men do not influence the thought of their own and future generations, and we frankly recognize the intellectual acumen as well as the wonderful achievements of men from whom we differ most widely. All we contend for is that scholarship is not limited to the advocates of evolution. Men of equal celebrity can be quoted on the other side also.

3. *Anti-evolutionists are not necessarily the enemies of science.* We have heard much of the conflict between science and religion, or as it is termed today, science and theology. So many books have been written on the subject that many people of deep piety are led to believe that such a conflict is constantly going on. It might be well to remember that most of the opposition to scientific discoveries has come not from theologians, but from the scientists themselves.

Whewell's *History of the Inductive Sciences* shows that Newton's system of gravitation was opposed by the great philosophers and physicians of his day, and that previous to its being presented by Voltaire in 1728 there were not twenty Newtonians outside of Great Britain. A more recent work, Murray's *Science and Scientists of the Nineteenth Century*, is one continuous revelation of how Jenner, Simpson, Lyell, Darwin, and many others, including Pasteur and Lister, found their most bitter opponents in those who should have been the first to welcome their discoveries and verify their experiments.

Huxley tells us that as late as 1860, if submitted to the vote of scientists, the Darwinian theory would have been condemned by an overwhelming majority.

Not a few of those who have contributed to the advancement of physical science have been

men of pronounced theological belief. Sir Humphry Davy said that he preferred a firm religious belief to any other blessing; Sir Isaac Newton closed his *Principia* with one of the most beautiful ascriptions of praise ever written; Linnaeus testified that his researches among plants enabled him to obtain a glimpse of the Omnipotent as He passed by; and Kepler concluded his *Harmony of the Universe* with expressions of rapt devotion.

We acknowledge that these were scientists of a former generation. But what shall we say of Hugh Miller, who saw in the rocks the footprints of the Creator; of Sir J. W. Dawson, first among geologists, yet a man whose devout piety was known throughout the North American continent; and of Lord Kelvin, who found science to be not antagonistic but helpful to religious progress? Lister, Stokes, Kelvin and Simpson were Christians of the most enthusiastic and evangelical type. Yet some were presidents of the British Royal Society, and all of them men whose scientific achievements are the wonder of the age.

If it be true that at times theology has arrayed itself against science it is because scientists have invaded the realm of theology and attempted to construct cosmogonies which leave no room for God and religion. Surely theologians cannot be blamed if they seek to controvert agnosticism and atheism when these systems are advocated in the name of science. To stigmatize and condemn the theologian as the enemy of science because he opposes agnosticism, atheism and immortality is unjust and false. If a teacher of science assail theology at every step, even going so far as to assert that a student can make no progress in science until he rids himself of the absurd and primitive idea of God, he should not be surprised if Christian scholars rise in defense of what they believe to be the truth.

Some of the most evangelical ministers have been lovers of science, and more than one a specialist in certain branches. A Methodist minister of our acquaintance, recently deceased, was an expert astronomer, whose aid was sought by professors in colleges and universities. Can any one read the works of Profs. Louis T. More, George Frederick Wright, George McCready Price and George Barry O'Toole and contend that they were not lovers of science? The educated minister is at least the equal in scholarship of the professor. He was trained in the same university, and graduated in the same scientific subjects. With both much of their information is gained at second hand: why then should we laud the professor as an ad-

vanced leader and condemn the minister as a reactionary and back number?

4. *Theologians may be narrow and bigoted; but they are not more so than specialists in science and philosophy.*

We will grant, for the sake of argument, that the charge against the theologians is true. They have specialized in divinity in preparation for their life work, and it is certainly possible for them to become lost in the discussions of the past, or to mistake their explorations of the libraries for the investigation of truth. But is this less true of men who devote themselves to other lines of study? Who can deny that the best of us, having once adopted a theory, read most that which serves to strengthen our position? Frequent and bitter are the charges of narrowness and bigotry which are preferred against theologians. But is the scientist less narrow and bigoted?

The theologian is said to appeal only to authority—an authority which has no foundation in fact. But what shall we say of the claim that none but professed scientists are competent to judge of their reasonings and conclusions? Is not this an appeal to authority as dogmatic as any theologian could use? How many anti-theists have taken the trouble to read the classic works in favor of theism? Are men like Harris, Fisher, Flint and Orr less worthy of consideration than Voltaire, Hume, Paine and Ingersoll? Does the average believer in evolution really consider the objections to his theory? Is it not sufficient for most that the leading advocates of the doctrine declare it to be as firmly established as the law of gravity or any other fact of science?

It has often been pointed out that specialists are not necessarily the best judges of evidence. No less a person than John Stuart Mill once claimed that "a man's mind is narrowed and stunted by giving all his thoughts to the classification of a few insects, or the resolution of a few equations," and Comte mentions as one of the greatest and growing evils of the times "the 'dispersive specialty' of the present race of scientific men who, unlike their predecessors, have a positive aversion to enlarged views, and seldom either know or care for any of the interests of mankind beyond the narrow limits of their pursuits."

We acknowledge that we must accept the facts of science from the scientists; but when it comes to the question of hypotheses and theories we have a perfect right to weigh the evidence as it is given. As Tyndall once said, "To judge of the soundness of scientific data and to reason from data assumed to be sound are two

totally different things." Let the expert set forth his facts; in the all-important matter of drawing conclusions from those facts an intelligent educated layman may be as capable as he.

5. *A clash of theories is not necessarily a clash of truth.* It is a mistake to suppose that there is any necessary conflict between natural science and religion. Between scientific theories and theological dogma there may be; but even this can arise only from error or incomplete knowledge on one side or the other. That the study of science does not of necessity produce unbelief is seen in the fact that so many scientists remain theists and Christians. The God of nature is also the God of revelation, and it is unthinkable that He should have placed the one in opposition to the other. Both scientists and theologians are apt to forget their limitations and speak with a sense of infallibility which can be justified in neither. A more perfect knowledge would result in a harmony surpassing every expectation.

Dr. George Barry O'Toole relates an experience which well illustrates this point. While attending the Pan Pacific Conference at Honolulu during August, 1920, in company with other delegates, he paid a visit to the famous volcano of Kilauea. In the course of their tour of inspection they came to the extinct volcano of Kenakakoe, where they found a number of volcanic bombs, some shattered and some intact. There were also certain holes in the soil, which their guide, Dr. T. A. Jaggar, Jr., vulcanologist and Director of the United States Observatory at Kilauea, described as "shell craters" dug by the volcanic bombs. Dr. Jaggar accounted for the bombs and craters by a very ingenious theory. In 1790 the only explosive eruption of Kilauea occurred, and it was during this eruption that the bombs found at Kenakakoe were ejected from the above mentioned volcano. These bombs struck the ground and scooped out the shell craters. Some of them, it appeared, did not remain in the craters, but rebounded to strike the rocks beyond. Some of these withstood the force of the second impact, but others were shattered.

This theory was doubted by none, and some of the scientists photographed the craters as awe-inspiring vestiges of the mighty bombardment of Nature's volcanic artillery. Some time afterwards, relating to a brother scientist the experiences of his company, Dr. O'Toole found that his friend in company with others had frequently dug for bombs at Kenakakoe. When successful they would carry the volcanic bombs to the rocks and break them open for the purpose of examining the inner core. Some of the

bombs resisted the blows of the hammer and remained unbroken. The holes were nothing but ordinary excavations dug by prosaic spades. Thus was Jaggar's theory exploded by the knowledge of the true facts.

This incident proves that scientists are not infallible. Had not the truth come to light the theory of Dr. Jaggar would doubtless have been printed in text books backed by the commendations of noted scientists. Is it not possible that reasonings on the subject of evolution have no better foundation than this? We are not enemies of natural science. To us every

true scientific discovery is not only a tribute to the powers of the human mind, but a true revelation from God. There is, so far as we are concerned, no real conflict between true science and true religion, whatever may be true of the interpretations of men. All we ask is fair play and the right to quote authorities which appear to favor our position. We are not even the enemies of a scientific evolutionism; but we feel that evolutionists ought to prove their theory before they condemn and abuse us for not accepting it.

The Moot Doctrine of Transubstantiation; and a Conclusive Solution Thereof

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I

VEN casual study of ecclesiastic history will evidence the fact that from time to time within the Church (more accurately betwixt the Churches) have germinated and developed sundry beliefs and practices that have occasioned widespread variance of opinion, pronounced antagonisms and, in instances, regrettable schisms.

To the overwhelming majority of outsiders (*i. e.* they of the non-Christian world) such matters are usually of not the slightest interest or significance; a few of cynical caste will amusedly phrase "mark how these Christians fight," and yet others of the auto-elect intelligentsia will regard indulgently these wranglings as somewhat unseemly, as over matters of inconsequential superstition, a turbid clouding of the fair escutcheon of our progressively and properly rationalistic culture.

Among the body of Christian believers there may also be noted three groups characterized by variant reactions as follows: *a.* those indifferent; *b.* those actively controversial combatants; *c.* those regretfully observant.

It would seem probable that *a.* constitutes the largest, and *c.* the smallest of these groups; furthermore that the membership of *c.* is more or less constantly oppressed with the sense of hopelessness in solving the problems in controversy, and of helplessness in all efforts to institute an atmosphere of intra-ecclesiastic peace.

To the thoughtful-minded student it would

seem hardly necessary to add that these historic intra ecclesiastic controversies are frequent in occurrence, disastrous in consequence, perplexing in entanglement, difficult in adequate and permanent adjustment.

Under such circumstances any constructive suggestion looking toward adequate and permanent solution should command respectful consideration and (if found feasible) whole-hearted and co-operative support. And yet further, the initiation of such constructive solution and likewise the tender of such co-operative effort, should be held an high privilege and an inescapable responsibility upon each and every member of the Body of Christ. In the light of, and in the spirit of, the foregoing protocols, brief discussion will be made, and a constructive solution be tendered in settlement of a somewhat long-standing intra-ecclesiastic doctrinal controversy:—and the wholly pragmatic variances that have inevitably developed therefrom.

II

Before outlining this particular problem and before submitting the suggested solution, attention is invited to the following: It is presupposed and reaffirmed that apart from the ancient witness of the Heavens (the significance of which has been almost completely negatived and obliterated by man), there remain, in this Dispensation, but The Word and the cleansing and clarifying, and fructifying activation of the Holy Spirit upon and in the believer, as the witnesses of Divine Truth. The Word is hel-

to be divine in its authorship, adequate and complete, as of its Author,—hence, of necessity, the Text book of God, and the inflexible, unchanging Standard by which problems are to be gauged and determined. We are taught by it, that in early days, Jehovah dealt directly with man; yet later that He incorporated His will in certain commandments, ordinances, rulings, and instructions, and that the "holy men of God" (Order of the Prophets) served as intermediaries interpreting the mind and will of God to Man.¹

The Prophets ceased with John the Baptizer, the Lord Jesus Christ, and the later group of Prophets given during the Interval Dispensation of the Acts.²

The Aaronic Priesthood ceased (together with all matters of the Temple) at the rending of the Veil.³

The Apostles terminated with the *exit* of the last of those duly and properly appointed by the Lord during His earthly life, and subsequent to His ascension, during the Interval Dispensation of the Acts.

The Throne itself is now silent; nor are Theophanies occurrent in this Dispensation.

Footnote 1. It is a popular and widespread misconception that a Prophet was, of necessity, a foreteller of matters in the future. This function was, at times, evidenced, but is not to be construed as a *sine qua non*;—rather is it to be held quite ancillary to the main mission of the Prophet,—as the spokesman of God. "Man of God,"—as found in the ancient Hebrew vernacular, thus becomes eloquent in its beauty and significance, for essentially it means God's man. As such, the Prophet is seen contrasted with the Priest, whose Order was likewise divinely authorized, initiated, and continued, who conveyed to Jehovah the needs of His people, and acted as intercessor for them in their needs.

Footnote 2. Conf. 1 Cor. 12:28,—Eph. 4:11.

Footnote 3. The Aaronic Order having been thus nullified, there remains but the Melchizedecian Order headed up in Him who is "a High Priest for ever after the Order of Melchizedec" (Conf. Heb. 5:6, 10; 6:20; 7:11-28). Nor is there to be found Scriptural warrant for the assumption that even the Melchizedecian Order continues in operation among men during the current Dispensation of Grace. For the well known instruction laid down in 1 Peter 2:9,10 is obviously directed to Israel, and not to the Church-Body of this Dispensation (Conf. 1 Peter 1:2; 2 Peter, 3:1): as such it must be strictly reserved for them to whom addressed, and must be interpreted in the light of the time when written (*i. e.* during the Interval Dispensation of the Acts). But as Israel again repudiated both the King and the Kingdom during Acts (as had formerly been done during the Gospels) it was definitely laid aside at the great pivotal verse Acts 28:28; and thus Israel automatically debarred itself from the gracious possibility of portraying "a royal priesthood" as an eloquent witness among the non-Theocratic Nations of the World.

Thus the three major Orders having terminated, the believer of succeeding days, in seeking the Truth, must needs make search direct of the Word, and must place no reliance upon alleged infallible nor official interpretations thereof by any man, or men. The Word (as noted *ante*) is the inspired Text book of God, and the inspired Standard of God, to which must be referred all problems essentially spiritual in scope. The responsibility remains, inevitably and irrevocably, upon each believer as to what he reads and how he reads, what he understands and how he understands, what he accepts and what he rejects of this God's Holy Word. By the immediate and invariable submission of all controversial matters spiritual to this Standard, divine light may be confidently sought, and divine guidance will be abundantly granted therefrom.

In a former study,⁴ among other protocols, there was developed that in matters essentially supernatural in scope human reason and human reasoning were wholly inadequate; and that evaluation of such matters must be through the channel of faith, and in the light engendered by the teaching of God's Word. The author was much interested in friendly rejoinders and criticisms that appeared for several months subsequently in *The Christian* (from Edinburgh in the North to far Johannesburg in the South). It was fairly evident (from some of these letters) that the ancient claim of the supremacy of the human mind yet makes strong appeal, and that it remains difficult for even the believer to acknowledge that matters supernatural are to be accepted solely as a matter of faith, and not to the slightest degree as a matter of reason, or a matter of logic.

That the author does not (as was asserted) minimize the value of reason, and that he does not deny the use of the reasoning faculty, acting in suitable fields, it is trusted has been abundantly substantiated by his later critical analysis of the unwarranted conclusions of the distinguished Sayce, before the Scottish Ecclesiastical Society in Edinburgh, 24 Oct., 1925,⁵

Footnote 4. *Concerning Peace and Compromise*, THE BIBLE CHAMPION, (Reading, Penna.), Nov., 1925; this article was voluminously abstracted by *The Christian* (London Eng.), appearing 3 Dec., 1925, under the caption *Faith Without Compromise*; attention is invited to the original notations.

Footnote 5. "But No Man Knoweth of His Sepulchre Unto This Day." A critical study of the notations of Sayce regarding the inhumation of Peter and Paul beneath the High Altar of St Peter's in Rome." THE BIBLE CHAMPION, (Reading, Penna.), April, 1927. Attention is invited to the original notation.

and that he holds that there are fair fields of endeavor, in which the reason must activate, and by which reasonable and dependably sound conclusions must be developed, he ventures to submit, as a further document in evidence, the rationale of the suggested solution of the subjoined age-long intra-ecclesiastic controversial problem.

III

It is believed that the Roman Catholic Church is justly entitled to the credit of initiating and promulgating the doctrine of Transubstantiation. With unimpeachable consistency it has developed upon this doctrinal foundation a ritualistic practice that is made operative in worship at the celebration of the Mass.

On the whole, Evangelic Protestantism has declined to accept this Roman doctrine, and all ritualistic practices based thereon. Evidence is available that the Protestant Episcopal Church of the United States, and the Established Church of England (of essentially similar persuasion) harbour a group of members that accept both this doctrine and these practices. This latter group is variously known as High Church Party, Anglo-Catholic, etc. If articles in the recent and current Press are to be accepted at approximate face value it would appear that this doctrine and these practices (together with sundry other doctrines and practices) have been highly accentuated by the sometime efforts to modify the Prayer Book of the Established Church of England.

The author has not the most remote desire to intrude himself in the internal affairs of either the Roman Catholic, the Protestant Episcopal, nor yet any other church, or churches. Save under the compulsion of matters of imperative significance, he holds such unrequested interference to be beyond the bounds of both good breeding and wholesome propriety.

But, argumentatively, it is assumed that the members of the Roman Church, and likewise the members of the Anglo-Catholic wing are sincere in their wholehearted belief; that they consider both the basic doctrine and the ritualistic practices developed thereupon to be matters of prime importance;—and that, denying a monopoly in these matters, they would welcome wide-spread dissemination of this doctrine, and widespread acceptance of it in its entirety. If these assumptions be true, assuredly the doctrine of Transubstantiation, together with its superimposed ritualistic practices, must, in all equity, be held open to fair and unrestricted consideration, and the right

(together with the concomitant responsibility) of each and every one either to accept or to reject be fully granted, without prejudice. But even so (more accurately in spite of the foregoing) the doctrine of Transubstantiation has long continued the storm center of heated debate, the *agent provocateur* of intra-ecclesiastic strife.

Must this radical divergence of opinion irrevocably continue; and yet further, is it inescapable that intra-ecclesiastic strife, on these matters, must inevitably prevail? In the opinion of the writer both of these may be fully and permanently settled; and the settlement of the variance will be grounded on the solution of the basic problem; and the solution of the problem will be found when conclusive answer is made to the question:

Is the Doctrine of Transubstantiation True?

It may be fairly presupposed that, at this point, reminders will be tendered that the only and final authority (*i. e.* the Bible) is common and accessible property throughout the Churches; and that, in addition thereto, learned champions from both forces (*i. e.* acceptors and rejectors of the doctrine) have repeatedly and trenchantly advanced both claims and counter claims, and that yet the deadlock continues. All this is freely granted; but in rebuttal it is submitted that the simplest, the easiest, the most convincingly conclusive solution has, so far as known to the writer, not yet been fairly tried.

IV

Suffer us briefly to orient our minds regarding the essentials in controversy. The proponents of the doctrine of Transubstantiation claim that the bread⁶ and the wine⁷ employed by our Lord, while in the Upper Room, were changed and became flesh and blood; and that this flesh and that this blood were none less than the body⁸ and the blood⁹ of our Lord Jesus Christ.¹⁰

Footnote 6. In the use of the word "bread" in this study, will be included bread, wafers, crackers, etc., of all types, as commonly utilized.

Footnote 7. In the use of the word "wine" in this study will be included any and all kinds of wine, as commonly utilized. Regarding the actual meaning of the words "bread" and "wine," consultation is suggested, of standard dictionaries and encyclopedias.

Footnote 8. In the use of the word "body" in this study, will be included the skin and any or all of its contents, as commonly found in the human.

Footnote 9. In the use of the word "blood," in this study, will be included blood in whole or in part, as commonly found in the human.

Footnote 10. The present occasion does not require critical differentiation between impanation,

This is in truth a stupendous concept, pregnant with far-reaching consequences, and instantly becomes an imperative challenge to all believers.

Furthermore, the proponents ground and buttress their concept upon the very words of the Lord Himself when He stated:

Matt. 26:26, 27. "Take eat; this is My body."—He took the cup and gave thanks and gave it to them saying "Drink ye all of it, for this is My blood," etc.

Mark 14:22-24. Jesus took bread and blessed . . . and gave to them and said "Take eat; this is My body," He took the cup and, when He had given thanks, He gave it to them . . . and He said unto them "This is My blood," etc.

Luke 22:19, 20. He took bread and gave thanks . . . and gave unto them saying "This is My body" . . . "This cup is the new testament in My blood," etc.

John. No record."

The claim is advanced by the proponents that these words of our Lord are to be construed literally, and are to be accepted as such without equivocation. If this premise be granted, their conclusion is inevitable, for no more exalted authority is conceivable.

Per contra, the opponents of this doctrine maintain that this phrasing of our Lord is not to be construed literally, but rather is clearly to be seen therein a marvelous example of the powerful figure Metaphor of representation, and that the bread and wine remain unchanged, in original form and substance. The propon-

subpanation, consubstantiation, transubstantiation; —nor for a study of the voluminous literature; nor for citations therefrom. If however the Roman view is desired, the following will doubtless prove adequate. Concil. trident. Sess. XIII. Can. 2; P. L. Migne, Cxx *De Corpore et sanguine Domini*, Cap. VIII. 2 cf. XV. 2; Decretal Innocent III Lib. III Decretalium tit. 41, n.6. *De Ecclesia Sacramentis*, Anctore Ludovico Billot, S.J.; *elaboration de la notion de conversion, Conversion et transubstantiation, of Abbe Pierre Batifel. Etudes d' historie et de theologie positive*, 2 me serie.

Footnote 11. For those who may be perplexed in the omission by John of all data concerning this "body" and "blood" teaching common to the other Gospels, it may be mentioned that the Lord Jesus Christ is to be seen in the four Gospels from four distinct viewpoints, thus: in *Matthew* He is shown as the Messianic-King; in *Mark* as the Servant of Jehovah; in *Luke* as the Son of Man; in *John* as the Son of God. It is obvious that both "body" and "blood" are connectable with the human body and the Earth, but not connectable with divinity nor the Throne Room of the Heavens. Hence it is all appropriate that *Matthew*, *Mark*, and *Luke* should make mention of these, but also exquisitely accurate and discriminating that *John's* record should make no mention concerning either "body" or "blood" among these profound utterances of our Lord while in the Upper Room.

ents further affirm that their priests (assisted by their additional doctrine of Apostolic Succession) when ministering at the celebration of the Mass have within their hands an identical miracle wrought, whereby the erstwhile bread and wine are transformed into the body and blood of our Lord Jesus Christ. The opponents decline to accept this claim.

So far as known to the writer, the acceptance of this doctrine of Transubstantiation will compel the belief that a portion of the actual body and a portion of the actual blood of our Lord are in the hands of the celebrant of the Mass; it is, in addition, thought that the proponents of the doctrine hold it essential that the miraculous phenomenon of Transubstantiation be unequivocally accepted as literal fact.

The antecedent question of III may now be slightly altered as follows:

Is Transubstantiation a Fact?

It is a matter of no considerable interest that had one been challenged to accept the words of Our Lord as either of literal or of figurative construction, and likewise had been debarred from thorough study of the remaining Scriptures, a decision either *pro* or *con* would warrant respectful consideration.

But likewise of substantial interest is the fact that the proponents have inadvertently rendered the solution of this problem, a convincingly conclusive solution of this problem, extraordinarily simple. Thus as follows: It is affirmed not only that the doctrine of Transubstantiation is true, but also that the miraculous change is wrought invariably at the celebration of the Mass; celebration of the Mass is a matter of daily occurrence throughout the Roman and Anglo-Catholic world; as a result we are confronted today with an alleged miraculous phenomenon of today, which is determinable; and, *per contra*, we are not compelled to accept unreservedly an asserted miraculous phenomenon wrought during His earthly life by our Lord Himself. Or otherwise phrased, the solution of this problem lies not in the realm of faith (matters supernatural) but will be found within the realm of reason (matters of fact).

And who shall constitute the solvers of this prolonged intra-ecclesiastic controversy? Assuredly not the philologists, not the rhetoricians, not the theologians, for they have abundantly and repeatedly demonstrated their inadequacy; unquestionably the scientist will be found the dependable solver, for the problem

in controversy is basically not a matter of faith, but a matter of fact.

Assuming, as heretofore, the good faith, sincerity, and honesty of all concerned; as workable agenda, it is suggested that the most exhaustive and painstakingly thorough study be made of this "body" and of this "blood"; that this study be made by men wholly non-partisan, of unquestioned probity, of the highest skill, and of a scientific standing that will itself inevitably compel the most unqualified confidence from all concerned, whether directly or remotely.

These men should include chemists, microscopists, serologists, histologists, anatomists (knowing both microscopic and macroscopic anatomy); from seven to fifteen such experts, officially approved by such organizations as the American Medical Association, or the American College of Physicians, or the Rockefeller Institute, would be acceptable; appropriate equipment should be placed at their disposal, and quarters secured that would insure a dignified and proper environment, free from interruption of any character. A small group of eminent representatives of both proponents and opponents, whose standing is beyond cavil, should be given place to witness the investigation in its entirety; and to establish by their presence all possible questions of validity.

Bread and wine of acceptable character will be procured; and if there be any ecclesiastic preference of material or form this obviously should be given choice. These specimens (or portions of them) will be submitted to each member of the Council of Experts, critical examination will be made by each, and each member, over his signature, will certify in writing his exact findings. Assuming that all are agreed that the articles in question are undoubted bread and undoubted wine, a priest, preferably high in authority in the Roman Church¹² will then, with all decorum and in the most reverential spirit (for he, too, must needs be a sincere seeker after Truth), conduct a suitable celebration of the Mass, will have miraculously altered in his hands the original elements into body and blood of our Lord, and at the completion of the ceremony will hand over to the Council of Experts these identical specimens for exhaustive study and for definite conclusions. The three parties concerned (*i.e.* proponents, opponents, Council of Experts) will exhibit unvarying courtesy each to the

Footnote 12. By preference a Roman prelate; for as noted *ante* the Roman Church is entitled to the credit of initiating and promulgating the doctrine in question.

other, everything must be accomplished frankly and openly, non-interference must be enforced, and all suspicion of collusion or fraudulence must be rendered impossible of credence by virtue of the character, the ability, and the standing of the several parties of the first, second, and third parts; together with the manner and the method of the investigation itself. Each Expert, at the conclusion of his study, will tabulate his personal findings, and certify their genuineness over his signature; each signature to be confirmed by notarial seal. These should all be executed in triplicate; one copy each to the Primates of the Roman Church and the Established Church of England, one to the party that sponsors the investigation.¹³

A digest of the entire proceedings and the conclusions attained, duly notarized, should be made widely available for general knowledge...

V.

The question may be fairly raised by some, whose minds activate, or whose vocations engage them, in fields remote from those of scientific experts, Can the question be solved? The answer is, Yes. Note what is alleged; note also that basically it pivots on the one word *is*. One wonders whether the proponents would likewise deny the figure Metaphor of representation to "all flesh *is* grass" (Isaiah 40:6). "Ye are the salt of the earth (Matt. 5:13) and to numerous similar instances. But be that as it may, if the "wine" *has* been changed to "blood" this may be determined by microscopic, chemic, and serologic tests; corpuscles and platelets identified and counted; but neither race, nation, nor sex will be demonstrated.

If the "bread" *has* been changed to "body" (conf. Footnote 8), body structure may be readily ascertained (this after proper sectioning, staining, and microscopic study); thus skin will be shown as such, liver, pancreas, muscle, spleen, bone, tonsil, heart, brain, etc., likewise. Thus the question in controversy unquestionably can be solved; and the age-long controversy itself permanently ended.

VI

There remain questions that may, with all propriety and with all courtesy, be submitted

Footnote 13. Surely singularly appropriate if THE BIBLE CHAMPION would act as sponsor for this study; for the underlying purpose is neither to develop nor maintain acrimonious controversy, but to determine the Truth.

It is further suggested that if this friendly tender of service be, for the time, ignored or declined, each subsequent issue of the BIBLE CHAMPION make mention of its continued willingness thus to serve.

to the proponents for answer, as follows: pre-assuming conversance with the typology of the Scriptures, we are taught in Exod. 12:5 that the Paschal lamb was ordered to be "your lamb shall be without blemish," etc.; while in I Peter 1:18,19 is to be found "forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ as of a lamb without blemish and without spot." The Lord Jesus Christ focalized and fulfilled in Himself, as Anti-type, all the type-teachings of Tabernacle and Temple worship. Now if it be as claimed that, at the Upper Room gathering, He dispensed to His disciples portions of His body and portions of His blood, it is evident that to precisely this extent His Sacred Person was fragmented, *i.e.* "blemished" (as of Lev. 22:19-25, 1 Peter 1:18,19, q.v.). Thus it may be seen highly questionable whether such "blemished" body (*i.e.*, fragmented be-

fore the direct preliminaries and later incidents of the Sacrifice itself) could be fairly held fully to comply as Anti-type, with the Scriptural requirements of the Sacrifice of the Paschal lamb (type), in all its manifold relations to the Israelitish economy.

The next question is remote from the foregoing, but, pragmatically cognate to the basic point at issue, thus: does not the doctrine of Transubstantiation, with its maintainance of indubitable corporeal presence, compel the admission of actual cannibalism? And yet further: if this asserted corporeal presence be (as alleged) the corporeal presence of our Lord Himself, are we not compelled to admit that the ingestion of this "body" and the ingestion of this "blood" will enforce the act of cannibalism upon the sacred Person of our Lord Jesus Christ?

The Transfigured Life

By John G. Reid, Ph.D., Spokane, Washington

ONE of the most familiar objects to us all is the common caterpillar. To the entomologist it may be an object of deep interest; but to most persons it is far from attractive. The suggestion of the serpent, in form and motion, perhaps, forbids our hearty enthusiasm over the worm. It is repellent, if not repulsive.

Let a few days or weeks elapse, however. The worm has disappeared. In the place where we last saw it is a dull oval, even less attractive in color and marking; a dead thing, apparently, wholly unlike the form it displaced. If, however, we could penetrate the shell, we should find the old form; but giving suggestion of a crisis: of a great, a mysterious change taking place. In due season signs of life and motion appear, and from the sealed tomb of its former crawling existence there emerges a new thing. Something of the worm remains to recall the old life, but little more. It has been clothed with beauty and a new life.

Equipped with wings of gorgeous hues it floats lazily in the sun-light, hovers over the flower-beds, or with swift and flashing flight eludes the too eager admirer: The Butterfly! The admiration of all.

What a transformation! Had we not patiently waited, and followed the intermediate steps, we could with difficulty be convinced that this thing of beauty, often of surpassing glory, is the same loathsome, crawling worm

from which we shrank. Such is Nature's picture of a Transfigured Life; "Metamorphosis" the Greeks called it.

Not for the mere pleasure of the eye, nor for the absorbed interest of the entomologist, nor even alone to display the wisdom and power of the Creator, was this picture given, but that we might with these eyes see what God would have us know of a larger, a more real, a more astounding, transfiguration. The steps we cannot always follow. They are hidden and invisible to the fleshly eye, but no less great, precious, glorious, realities. There are four Scriptures in which the term "Transfigure" occurs.

1. The Pattern of "The Transfigured Life"

"See that thou make all according to the pattern showed thee in the mount." Wise Teacher that He is, God sets not his pupils to work after mere abstract ideals. He furnishes them concrete models—patterns—expressing in definite form His thought which He would have them to actualize. Wise Workman that He is, He, Himself, first forms the model to which He will work in the execution of His own glorious purpose.

In the last third of His public ministry, as with His disciples He sojourns for a season of rest and retirement, of refreshment and instruction, in the region of Ceasarea Philippi, under the shadow of Hermon, the Master one

afternoon invites those three chosen more than this once for special privilege, and opportunity of nearer and fuller observation of His majesty; to ascend with Him a spur of Hermon. They climb together the steep wooded slope.

Reaching the summit, He engages in prayer, and while He is praying he is transfigured before them (Matt. 17:2). His face becomes radiant with a supernatural glory, and shines as the sun. His very raiment, the poor home-spun of the common peasantry, partakes of the glory, or is permeated by it, and becomes white and glistening as the snow which at that season of the year clad the higher peaks of Hermon above them. There is enough of the old form to establish an identity, but little more. From the plain man, their companion and equal, He has become a glorious Being.

From that day the very word transfigure has been hallowed as the name of this raying forth of the divine and celestial in the human and earthly. Transformation we apply to other changes, however great; but transfiguration is a term apart. Now nothing less is the pattern of The transfigured Life—the pattern showed us in the holy mount.

Its essence is the divine nature so dominating and permeating the human that the latter is lost in the glory of the former, so that men see and think less of the human than of the Divine. This, however, is an abstract idea. The concrete form is to be "conformed to His image," that "Christ may be formed in us, the hope of glory," and so completely dominate us that it shall be "no longer we that live; but Christ that liveth in us."

Romans 8:29 is a revelation not only of God's thought, of God's wish, but of God's purpose for us. Having set this model before Himself, He patiently toils at the refractory elements of hard, resisting, intractable, brittle, fragile, human nature, ever working up to that "pattern." Well may Paul exhort us to "work out our own salvation with fear and trembling seeing that it is God who is working in us toward his entire satisfaction." Lofty ideal! Glorious goal!

The transfigured life, then, contemplates the taking of this dull, hampered, restricted, grovelling, caterpillar life of ours, and under the power of an infused, inbreathed life, making us like the unapproachable Son of God. Here? Yes, here! Just in proportion as we yield to the mighty in-working of the power of that life, hindering it not by our own wayward, wilful, short-sighted obstructions, will it transfigure us toward "the pattern showed in the Mount."

We had nothing to say about what we should be when we came into this world. God did not ask us what we would like to be, or give us any choice in the matter. We often find much reason to wish that we were very different from what we find ourselves. There is so much of the caterpillar about us; so much of grovelling, so much of limitation, and restriction, fettering what nobler aspiration may have birth in us. Yearning to fly, we are forced to crawl.

At one time or another God comes to us and says, would you like to be a *new creature*, something very different from what you now are? Would you like to attain, not your own, but My ideal of manhood? You may, if you wish. I am able to work this marvelous transformation in you. I am prepared to put a *new spirit* within you, even My own Spirit; and to completely transform—transfigure— you. Are you willing that I should do so?

2. *The Negation of "The Transfigured Life"*

"Be not conformed to this age, but be ye transfigured in the renewing of your minds." "Walking according to the course of this age," is the negation of the transfigured life. "Ye cannot serve two masters." "Know ye not that the friendship of the world is enmity to God?" If then a man determines to be a friend of the world, "the love of The Father is not in him."

Here, too, we have one great hindrance to the transfigured life: the desire to be conformed (to conform) to the age in which we live, rather than to the coming age in which we are to live; to be like other people when God wants us to be un-like other people. One element in the sin of Israel in desiring a king was their desire to be "like the other nations round about them"; when their chiefest glory was that God had chosen them out of the rest that they might not be like those nations. God wants us to be like His Son, not like other, and sinful people.

Jesus, when living God's ideal life for man upon earth, was not like other people, neither strove He to be. Every one noted His distinctiveness. "Never man spake like this Man" characterized His ordinary conversation as well as His words of unequalled wisdom. In His great prayer (John 17) he says to His Father: "The world hated them because they are not of the world, even as I am not of the world." To His disciples he said: "If the world hate you, ye know that it hated Me before it hated you." "Marvel not if the world hate you."

"The servant is not greater than his Lord; it is enough for the servant that he be as his Lord." "If ye were of the world, the world would love its own; but because ye are not of

the world, but I have chosen you out of the world, therefore the world hateth you." Even where this is accepted as the teaching of The Word of God, the temptations to conform to this age, to be governed by the spirit of the age, rather than by The Holy Spirit, are manifold.

The negative in photography is the exact opposite in every smallest detail of the real picture. You and I can see little in the "negative"; but the practised eye, translating each black into white, and each white into black, can see the finished picture almost as well in the plate as in the print. So "be not fashioned according to the course of this age" is the negative of which the Transfigured Life is the "Positive." As you look upon the negative all about you, reverse each line, whether white or black, and be conformed to the pattern showed in the mount when He was transfigured before them.

3. The "How" of the Transfigured Life

How is this transfiguration to be accomplished, this conformity to be attained? Mere exhortation and depiction, however attractive and alluring, always falls short of specific information and instruction. Our Third Scripture therefore, is 2 Cor. 3:18. "We all, with face unveiled, beholding as in a mirror, the glory of The Lord, are transfigured into the same image, from glory to glory, even as from The Spirit of The Lord." Is not this the answer?

"Beholding—gazing intently upon—the glory of the Lord." That is "the renewing of our minds." How our views, our opinions, our thoughts, are changed as we behold and contemplate, "the Glory of the Lord." Looking long, continuously, daily, hourly, oft in intent and absorbed contemplation, we are changed into the same image. I assume all of us are familiar with that exquisite little story of Hawthorne's *The Great Stone Face*.

Doubtless some of you have had much amusement from the familiar optical puzzle of a figure upon which the gaze is fixed intently for a short time, to the exclusion of everything else. When then the eye is lifted, everywhere, on the wall, on the ceiling, in the air, is the enlarged image of the picture. Till it fades away we can see little else.

So long as we keep our faces earthward, and our eyes, our minds, occupied with earthly affairs, so long we not only miss the glories we might see, but we become sordid, secularized; what is that but being conformed to this age? Lifting our eyes, and fixing them upon "The Sun of Righteousness," gazing intently into

His face, dwelling upon His person, His character, His perfections, His attributes, His relations, unconsciously earth will fade away, and we shall "see Jesus only," Jesus everywhere, in our business, in our pleasures, in our most ordinary matters and relations.

Dwelling upon His power to whom all power is committed, difficulties will melt like walls of mist, sons of Anak become as nothing in our sight. Temptations whose power we do not despise will lose their terror alongside of a mightier than they. And, from timidity, hesitation, feebleness, discouragement, we shall be transfigured into boldness, alertness, confidence, strength (Phil. 4:13). Dwelling upon His love, all loves of earth incongruous therewith will fade away. The things which once charmed will charm no more. All others will be glorified.

Set your affections not upon things on the earth, but upon things above where Christ sitteth; and as you do so, not by any sustained and labored effort of your own, but by the very communion, as by the Spirit of the Lord, you will begin to realize and to exemplify the Transfigured Life. "Changed into the same image from glory to glory." These last words tell us of the progressive character of the Transfigured Life. They also point with no uncertain gesture to

4. The Consummation of the Transfigured Life

"Who shall Transfigure these bodies of our humiliation that they may be conformed (fashioned like unto) the body of His own glory, according to the energy of his ability to subject all to himself." "From glory to glory."

The Whole Man, too. Not in spirit alone, although the work began there. Not by "the renewing of our minds" alone, though thought and reason, and memory, and imagination, and every intellectual faculty feel the sanctifying touch. But even in these bodies shall we be glorified. As the Schekinah glory which ever filled the Holiest of all, and issued forth to irradiate the outer court of contact with the world, so the glory of God, born in the spirit, fills the mind with holy light, and even irradiates the body; even as "in the pattern showed in the mount" the body of His humiliation wherein He had humbled himself to take on the fashion of a man, that He might be in all things made like unto His brethren, was transfigured, and took on the livery of Heaven.

Oh, the fulness, the completeness, the length, the breadth, the height, the depth, of this transfigured life! The Life of God, come into us at regeneration, made us "partakers of the

Divine Nature." A new bent is given to our desires, our affections. Yielding thereto, and "looking unto Jesus, at once the author and

the finisher of faith, we are less and less conformed to this age, and transfigured into His image, even here.

Antidotes Needed and Available

By the Reverend C. Leavens Eldredge, New Haven, Connecticut

The Antidote Needed

URRENT fiction, magazines, school books and even religious periodicals are today infiltrated with teachings contrary to facts and to orthodox Christianity.

Mr. Mauro, in *Evolution at the Bar*, quotes from a text-book entitled, *Home Geography for Primary Grades*, brought home from school by a seven-year-old child. Discussing birds, this book says:

Ever so long ago their grandfathers were not birds at all. Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail, and jaws with their teeth. After a time feathers grew on their bodies and their front legs became changed for flying. These were strange looking creatures. There are none living like them now.

One of the most widely distributed and frequently consulted reference works in our schools and libraries for many years says, under "Evolution" and "The Origin of Man": "The proof of man's origin from some other primate is now past dispute. In fact, no scientist now doubts man's descent more or less directly from all lower forms of life and more immediately from a common ancestor with the anthropoid apes."

Professor Leuba's canvass of the students in nine colleges disclosed the fact that, while only 15 per cent of the freshmen had discarded Christianity, in the case of the juniors the percentage had doubled, and over 40 per cent of the male graduates had scrapped Christianity. In his recent report to the National Council, College-Work Secretary Rev. C. Leslie Glenn refers to an "alarming" spread of anti-Christian teaching and beliefs among both faculties and students. He finds the tone in the girls' colleges even more agnostic than in the men's colleges.

The organization prescribing literature for perhaps a majority of our churches, Sunday schools and educational institutions today is the Religious Education Association. Discussing the recent convention of this body in Philadelphia, Dr. Spenser B. Meser, in the *Crozier Quarterly*, says: "Catholic, Jew, Unitarian

and Evangelical representatives are joined in the enterprise. The burden of these men is to work out more desired methods of religious activity to serve the cultural needs of our generation. A fine spirit of tolerance and good-will prevails in the organization." The *naivete* of the foregoing is so charming that comment is superfluous.

Dr. John Marvin Dean, in *The Undying Torch*, writes: "A well-planned and vigorous propaganda has been going on for years on the part of the rationalized American theologians. They have captured several seminaries and colleges. They control several publishing houses. They are writing and circulating the literature of a defeatist theology—a theology of compromise with the world, a theology which attempts to pluck the crown of deity from the Son of God, a literature plausible, insinuating, often orthodox in its expressions, and yet filled with a deadly venom of infidelity."

Among Protestants probably one of the most subtle faith-destroying efforts at the moment is the Religious Book Club, allowing five outstanding liberals to designate the new books which shall be read by members of the Club. Never did we have so many writers, possessed of neither a Biblical nor experimental knowledge of New Testament Christianity, depicting in book and magazine the supposed failure of Christianity and advocating various liberal substitutes.

It is not to be overlooked that in many communities today there is absolutely no channel—not even the pulpit—ringing true to the old faith. This is not always obvious. A dangerous type of preacher today is one who is not avowedly liberal, a man who preaches some truths and some half-truths, but who pleases everyone except the discerning Fundamentalist by his failure to mention some of the most vital truths.

Dr. Don O. Shelton recently asked: "What is the chief hindrance to the growth of the Christian churches?" and replied: "It is not the infidelity and skepticism outside the churches, but the weak and wavering faith of many ordained ministers occupying church pulpits. Altogether too many of them question

the divine authority of the Bible, renounce allegiance to truths clearly affirmed in the Gospels, and preach a gospel which anyone acquainted with the New Testament would not recognize as the gospel of Christ."

In the *Menace of Modernism*, p. 62, Professor Peabody of Harvard is quoted as saying that "theology is now the least thing required of the man who is equipping himself for the ministry."

We have thought the evangelistic field immune, but not long ago, in a distant city, I met the superintendent of a large mission who was an avowed Modernist and a follower of Fosdick. Almost everywhere people look in vain for distinctively evangelical literature; in many places they also listen in vain for the old-time message.

Not only are people deterred from attendance upon the sanctuary because of the absence of a positive evangelical message, but many other things are emptying pews today. The inordinate pursuit of pleasure and money, involving the desecration of the Lord's day and the scrapping of old standards of conduct all along the line, are also responsible for the present condition.

A multitude of people will never seek religion anyway. The church in these later times seems to have lost sight of the fact that from the beginning it was intended that she should never fail to seek men. Along with the absence of a positive evangelical note in either preaching or literature, there has long been on the part of many churches a criminal neglect in the matter of carrying the Gospel to the people.

Too long have we relied on an established program within the building to attract the outsider. Beyond this the only reliance of many preachers seems to be increasing emphasis on some one or all of the accessories of worship. But now, as always, the great host who need the gospel most never enters the doors of the sanctuary.

In a few of the larger cities the Christian banner has been unfurled outside the meeting-house. Notably in New York, where Tent Evangel has had a conspicuous ministry and where street meetings under the auspices of the National Bible Institute reach half a million annually; and while untabulated results are most significant, the records show an average of a convert to every open-air service.

But in thousands of other cities and villages throughout the country, so far as I am aware, practically no attempt has been made to achieve an open-air ministry, and, barring a

few notable instances of the city-wide distribution of an evangelical tract, scarcely anywhere has the attempt been made to circulate by sale and gift volumes and pamphlets of the type so much needed just now.

During recent years the necessity and value of open-air preaching and widespread dissemination of orthodox literature has been strongly stressed, but comparatively little has been done about it.

The Antidote Available

Fortunately the required literature is at hand. Among the hundreds of books and pamphlets, old and new, in defense of the faith, there could be assembled two or three score which would commend themselves to the orthodox of all communities. Volumes new and old, particularly the new, are designed to counteract prevailing types of infidelity and rationalism and strengthen the faith of those who are slipping. We recommend books by sane and stalwart defenders of the faith like Pierson, Burrell, Conrad, Keyser, Machen, Mauro, Macartney, Munhall, Gray, Wilson (Dick) and Torrey. Typically the nucleus carried by the writer on business trips the past year might be of interest. Titles and authors are as follows:

Many Infallible Proofs (Pierson); *Modern Religious Liberalism* (Horsch); *Why I Believe the Bible* (Burrell); *Twelve Great Questions About Christ* (Macartney); *Contending for the Faith* (Keyser); *The Leaven of the Sadducees* (Gordon); *The Scientific Man and His Bible* (Kelly); *Christianity and Liberalism* (Machen); *The Modern Triangle* (Bole); *Jesus Christ at the Crossroads* (Conrad); *Evolution at the Bar* (Mauro); *Seven Finalities of the Faith* (Conrad); *Better Than Gold* (Sheldon); *Borden of Yale* (Taylor).

Perhaps no Bible school could expend the same amount more judiciously than in the purchase of the foregoing volumes. I recall meeting a Bible class teacher, an ex-mayor, within the past year who was asked by a member of the class whether he believed the Bible was inspired. "No more than lots of other books are inspired—no differently," I heard him reply. He added that one religion was as good as another if a man only believed in it—Mohammedanism, for instance. I wondered what type of preaching that teacher was imbibing.

In a few places like the National Bible Institute, Philadelphia School of the Bible, Evangelical Publishers, Canada, are to be found collections of timely orthodox books, but the tragic thing is that beyond occasional counter

and mail-order sales these stocks are not heavily depleted. These books are not displayed in stores frequented by the general public. They are sometimes advertised in religious journals having a very limited circulation, while modernist literature is universally advertised and everywhere in sight. Neither the general public nor Christians generally are aware of many of the timely orthodox books. Most ministers, except those who subscribe to Fundamentalist periodicals, are ignorant of them.

Propaganda must overtake propaganda. Strauss and Renan came first with their lives of Christ, but they were soon overtaken and overwhelmed by Geikie and Edersheim and Stalker and Farrar and Broadus. Some years ago God put it into the hearts of two laymen to distribute one hundred thousand copies of books containing trenchant articles on timely themes among the ministers and Christian workers of the land, doubtless saving many of them to an evangelical message.

Over in China at the moment the Bible Union would appear to be a step ahead of the United States, for already they are urging the employment of a missionary and a Chinese to assemble and translate timely orthodox literature. They say regarding this literature that "it should consist of tracts, books and leaflets red hot with the spirit of evangelism, based on the atoning blood, grace of God, repentance and faith in Christ as the way and the only way of salvation . . . constructive literature for building up all believers in a knowledge of the faith in the Bible should be given special attention . . . literature stressing a deepened spiritual experience and life in practical holiness should be included . . . we are convinced also of the need of literature that puts the issue clearly and convincingly, by showing that there is a real difference, and a difference that involves everything, in these two schools of thought (Fundamentalism and Modernism)."

I have referred to the need of an open-air proclamation of the gospel message. From the beginning the stamp of divine approval has rested upon this type of activity. Moses, Samuel, Jeremiah, Ezra, Christ, Peter, Philip, Paul and a host of others were open-air preachers. Some of the most revolutionary movements within the church, like the Crusades, the Protestant Reformation and the Evangelical revival in Europe and America, were largely due to open-air preaching and worship. John Wesley and his co-laborers went everywhere preaching the word, and England was shaken to its foundations. Foreign missionaries have constantly utilized this method of approach to

the people. Political parties know full well the value of this method. It furnishes to the critics an impressive example of burning zeal in the cause of religion.

In modern times Great Britain has given us an example of the practicality and value of open-air preaching. There ministers and laymen in large numbers avail themselves of church greens, church steps, the parks, the public squares, and the street corners to proclaim to the multitudes the unsearchable riches of Christ.

During recent years the Church Army in England has not only achieved a most successful ministry, but has registered the approval of the most conservative. Throughout the centuries this method has been abundantly honored of God.

Probably there is no more effective way of accelerating the distribution of orthodox literature than in combination with an open-air, itinerating preaching mission. While sales will continually be made in homes, the attractive showing of titles on outside of display shelves of *Gospel Auto*, coupled with pointed recommendations to specific volumes as being adapted to the juvenile, the college student, the professional and business man or woman, the Sunday School teacher and scholar and minister—all would result in frequent sales both prior and subsequent to an outdoor service.

The Antidote Applied

Obviously many of the old line organizations could not be expected to enthuse over the two objectives sought to be accomplished. Not only are many of them overburdened and undernourished; they are also manned by a combination of conservatives and liberals, and of course could not logically sponsor a mission calculated to reassure Fundamentalists and give no comfort to Modernists.

Any of the existing Fundamentalist organizations would naturally be interested and may be disposed to co-operate. Thus far I think they have stressed conventions and conferences largely, helpful indeed and necessary, but reaching comparatively few, and needing to be supplemented, augmented and multiplied in efficiency by printed page and open-air message.

In these days when independent efforts and faith missions are receiving so much support from those who are dissatisfied with method and objective and personnel in the case of the old-line agencies, new organizations, groups and individuals are not unlikely to co-operate. The Maranatha Gospel Boat on the Mississippi

is maintained by the Maranatha Club. The Little Church on Wheels in New England is due in part to the gifts secured by one pastor from his radio congregation and by another pastor from his flock. At least one of the Publication Society's Chapel Autos is a memorial to the deceased husband of the donor.

To accomplish in any measurable degree the objectives sought adapted, equipment is indispensable.

Ideal equipment would mean a Gospel Auto similar to some of those now in commission, but with one noticeable difference: specially constructed, enclosed, accessible, and protected display shelves on the outside of Gospel Auto for orthodox books and pamphlets. These shelves would display perhaps one hundred titles, representing the cream of books in defense of the faith and a few of the most worthwhile biographies and devotional books. A little wholesome, recent, purposeful fiction running true to the old faith could be included. Bibles, portions, bilinguals, and Fundamentalist periodicals would not be omitted,

but the timely evangelical volumes would be constantly emphasized.

While much could be accomplished in the distribution of literature in the homes with a modest vehicular equipment, for open-air distribution and preaching adapted and prepossessing equipment would be very desirable. Appropriate equipment would not only lend dignity to the enterprise and be attractive to the man on the street—the co-operation of public officials with respect to permits and business executives with respect to shop meetings would thereby be enhanced.

Appropriate equipment would also make easier a result which, it is assumed, would follow the visit of the Gospel Auto in many places, namely, the stimulation and encouragement of local group or pastor to similar effort along the line of such meetings held in New York.

EDITORIAL NOTE—The writer of the foregoing article feels divinely called to the much-needed kind of work he has described. If any person is interested, or is moved to help in providing the equipment, he should address the author—P. O. Box 385, New Haven, Conn.

Christian Life is All-Inclusive

By Charles Roads, D.D., Washington, D. C.

WHATSOEVER ye do in word or deed do all in the name of the Lord Jesus, Col. 3:17, and Whether ye eat or drink or whatever ye do, do all to the glory of God. 1 Col. 10:31. Thus all inclusive along the entire range of human activity and self-expression the Christian life may become. Though unwise theologians and over zealous Christian workers divide up these activities and expressions exclusively on this side and on that; and the sacred and secular distinction dies hard, the Christian life is all of life or it is none of it fully.

This was the unique and unbounded vision of Christ. Do we still contend that the Christian life is solely what results from saving faith in Christ's atonement and by His resurrection power? Surely it is. But only its beginnings and its everlasting source of power. And it is salvation by faith unto good works which God before ordained that we should walk in them. Paul is not opposed to James nor James unmindful of Paul. For James urges unwavering faith as indispensable to receiving anything from God, and Paul even in Romans and Ephesians, the deepest epistles of salvation by faith only, devotes entire chapters to good works following.

Today it is the social Gospel as all of it on one hand, and the individual transformation and spiritual culture on the other. The Christianity of Christ is both. The Modernist exults over the discovery of the Christ of Christian civilization, the social Gospel, but he is two thousand years belated. All the Apostles had that Christ and more. Their Christ is the sure way to a lasting new social order furnishing the transformed mankind, the essential material for society's perfecting. Again, is Christianity the individual transformation only and not reformation of wrongs and evils old and new? It is both always, and far beyond. It is immensely significant that church history calls the supreme religious revival of the centuries since Christ the "Reformation." It was of course primarily all personal salvation of millions following that by faith alone of Martin Luther. But it was also Modern Christian civilization begun and forwarded.

Is the Christ life then a matter of communion with God, all night prayer, the Holy Spirit indwelling, the practice of the presence of God, all wholly the deepest Christian mysticism? Is it holy days, sacred hours, consecrated places apart from the busy world, business, politics, amusements, struggles and

achievements? Yes, in large part, far larger than we conceive. It was so in Christ, the sublime exemplar. But the Holiest place had its veil rent from top to bottom, wholly pushed aside, and not simply to give access to more than solitary High Priests to God's innermost presence. It was to extend the Holy of Holies over the whole earth and over all "whatsoever" men do and say! It was to make all believers High Priests, to complete in startling concrete lesson what Christ had taught all His life in abolishing, not the sacred, but forever the "secular" from human life. All things now are sacred and all things for man, the whole man. So the Sabbath is made not less holy but all days are also to be holy and all day's work holy.

All inclusive, therefore, is the Christian life, all prayer, all philanthropy, all education, all Christian culture, yes! But also all the industries by shop, housework, factory, farm, and air and water, laboratory, office, and machinery, all "conversation" in that old translation in the Bible which means in Greek much beyond talk or words printed, radioed, or otherwise uttered. It means all our activities, and all new ways of men's doing in inventions to be captured for Christ, radio, aeroplane, and the recapture from Satan of moving pictures.

And surely it is self-evident that if all these activities are to be Christ's: if in our daily life, business, industries, specially this year politics, beneficences; in reading and thinking and teaching; in homes and church and outdoor men are to become really Christian; what great Christians individually they must become! It is as foolish to ignore personal salvation for social regeneration as it would be to neglect every particular tree in an orchard for the general purpose of growing a wonderful orchard! No farmer is ever such a fool, but Christian leaders continually so strive. And now a movement thinks it will be special glory to Christ if the branches once for all grafted into Him are determined to bear no fruit or only rotten fruit. In the face of Christ's word expressly, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Ingrafting is salvation, but fruit-bearing must result or the branch is cut off and burned, Christ warns sternly.

Christ is the only religious teacher who makes Temples mean richly more by meaning less. By multiplying temples in man's spirits as He told the Samaritan woman, and lest we should again etherealize the Temple of the Spirit Paul is inspired to tell us the Temple is the

physical body which is to be presented and is to be holy. Holy hands are to be lifted up in prayer.

Who says Christianity is not creed but life? Not theology but ethics? It is both, and the creed necessarily before the life, the definite theology before the developed Christian ethics. The life and the ethics will not be Christian until we conceive the Christ and God who sent Him, to whom and what for. The more definite the creed, and the fuller and richer the theology, the more complete the ethics and the more useful the life. The hand of man may be restlessly active, but without a cultivated brain, a thorough plan, what good? Was there ever a more superficial notion than Christian life without creed or theology? "A churchless church, a creedless creed, a comfortable cross."

Christ's invitations and promises show how all inclusive is the Christian life. They cover every human need in our complex life and specially beyond spiritual needs, all man's physical life and work. They are all expressed in universal terms without any limitations. So all His miracles, healing, feeding, comforting, delivering. Physician of man's bodily ills, teacher of man's mind, friend of his social nature, all in all to Paul and His disciples who could appreciate Him.

It requires one hundred and twenty-five names and titles to describe all that Christ may become to the world. And by all that these titles and names mean, for they are all rich in meaning. He touches up something more and further of man's nature, of his environment, and of his almost boundless possibilities. No one in Christ's own day expected too much of Him or was rebuked for asking too much. Even James and John in extravagant request for high office in His kingdom were told such places could be had if they were the people fitted for them. The Christian life then is simply all we permit Christ to accomplish in us and by us. Nothing is impossible to Him and nothing will be impossible to the disciple wholly given to Him in faith and hope and life. The ancient Psalmist gravely warned those who limited the Holy One of Israel, and how sad and distressing the professed Christian's limitations on Christ, and as a consequence on his own Christian life.

To the man of the world who says, "One life is enough for me," meaning this present life, the Christlike Christian replies, "Yea! one life is enough, but it must become the all-inclusive eternal life which is to know God and Jesus Christ, whom He has sent," that eternal

life into which the Christian is new-born, and in which death itself is only a small incident. All-inclusive life eternal now begun in horizon and depth and length. It is not other-worldly, but two worlds blended into one having the heavenly already large here. "Leaving all" of self-centering interests, asks Peter of Christ, "what shall we have, therefore?" One hundred fold more in this life and in the world to come" eye hath not seen, nor ear heard, nor heart imagined "everlasting life." Not "either this world or that," the worst here and the best there, or the happiest here and misery there, but the best in both. If we come to Christ-life we

leave the worst in both worlds. It is all good to him who loves God for even the tribulations and sorrows, bitter disappointments and persecutions which come to him, as they do to all men alike, to him are made to work together for good. To the sinner unrelieved to the Christian the iron is transmuted into gold.

In the vision of Christ, therefore, we banish all "secular," all narrow experiences, all divisions of life's activities, all disappointment as His appointments. Whatever we do for men, from a cup of cold water or a smile, is Christian life, lived for Christ Himself, as He will one day declare before the assembled Universe.

Daniel Webster's Bible Confession

HE following is a confession of faith written by Daniel Webster to his pastor in 1807. It rings true to those fundamentals which if believed in more widely today, would settle the grave problems of Church and State that are confronting us.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of Revelation.

I believe that God exists in three persons: this I learn from Revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three, one. I hold it my duty to believe, not what I can comprehend, or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testaments to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declares Himself to be the Son of God, as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement.

I believe that things past, present and to come are all equally present in the mind of Deity; that with Him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and pre-destination, as thus

expounded. I do not believe in those doctrines, as imposing any fatality or necessity on men's action, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation, without the constant aids of the Spirit of all grace.

I believe in those great peculiarities of the Christian Religion, a resurrection from the dead and a day of Judgment.

I believe in the Universal Province of God; and leave to Epicurus, and his more unreasonable followers in modern time, the inconsistency of believing that God made a world which He does not take the trouble of governing.

I believe Religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which He reveals not because we can prove them, but because He declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a Book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it.

I believe that the refinements and subtleties of human wisdom are more likely to obscure than enlighten the revealed will of God; and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus and in the College of Fishermen.

THE SANCTUARY

Benefits of Divine Comfort

By the Late Edwin Whittier Caswell, D.D., Middletown, Delaware

ONE of the names of the Divine Being is "The God of all comfort." Christ is also called the Consolator. When He was about to ascend to His heavenly throne, He said to His disciples, "I will send you another Comforter, who will abide with you forever."

Salvation from sin is man's greatest need and comfort in sorrow is next in importance. Divine consolation is wonderfully appreciated when the soul is in the depths of bereavement. The heart torn with sorrow is paralyzed for successful service and, then, God created us for happiness, and it is His pleasure to bestow the blessings of comfort and fill the heart with joy.

Paul gloried in tribulation, that the larger measure of comfort might be given to him. He says, "For the sufferings of Christ abound in us; so our consolation also abounding by Christ." The human heart must feel great hunger in order to desire the Divine sympathy and the fullness of love.

Christ not only sends to us the Comforter, but He desires that we comfort one another. As Paul writes, "Who comforteth us in all our tribulations that we may be able to comfort them which are in trouble, by the comfort wherewith we are comforted of God." One cannot comfort others till he has had the experience of trial and Divine consolation himself. How many millions the Great Apostle in every century has blessed with the consolation which he realized through his great sufferings!

We cannot fully fathom the philosophy of suffering in this life, but we know that the medicine of comfort is a blessed treasure. We realize that, through the wonderful alchemy of sorrow and sympathy, comes beauty and the purity of holy character: as the crushing, grinding, burning forces of nature produce the diamond and the ruby. Our Lord was bruised, wounded, buffeted and crucified that He might be made a perfect Redeemer through suffering. Suffering is greater than power; it can save the lost soul in a way power cannot.

Human consolation cannot reach the inner shrine of the soul. In this holy of holies we

dwell alone with God. We see Him face to face. No other person looks on when He puts His scarred hands upon our heads and gives us sweet fellowship and Divine baptisms. No other one listens when He says, "My peace I give unto you." We really walk the journey of life alone with the Comforter. He leads, guides, communes and dwells within us, and when we reach the end of the road, we go alone to Him. Even human mother comfort cannot enter this sacred throne room of the soul, where God alone dwells, for here our immortal destinies are settled, secured and enjoyed. Your Maker cannot allow another to share the responsibilities of His creative glories.

In temptation and sorrows, we are tried as gold in the fire. As darkness reveals the stars, so gloom often precedes the glory of our Lord's spiritual heavens. While we are passing through this vale of tears, our conversation may be in heaven, for our heart and treasure are there, and as we journey, we sing, "Whom have I in heaven but Thee." "Thou hast loved me with an everlasting love."

Jesus, Lover of my soul,
Let me to Thy bosom fly.

Oh, what comfort it brings to walk with God, the Holy Ghost, to have Him chaperone you through every maze of mystery, up every hill of difficulty, down through the valleys of loss, pain and humiliation; through every strange unknown region, even through the Jordan of death, He personally conducts the traveler and becomes one with Him in a holy, abiding union forever.

The rock is rent that the waters may gush forth, for the thirsty multitude. So the human soul suffers often that the sweet tide of sympathy may flow over the hearts of men.

It is said that an astronomer desired his friend to behold the wonders of a noted star. He said, "Do you see it?" "No," was the reply. The light of a street lamp was marring his vision. The light was extinguished, when, lo! the glory of the distant star burst upon his sight. Blotting out earthly lights makes the Star of Bethlehem brighter to our enraptured sight. A single eye sees no man save "Jesus only."

An inquiring visitor saw an old man with a large open Bible in his lap. "John," said the friend, "what are you doing?" "I am sitting in the presence of the Comforter," he replied, "and He is my delight." The rich often feel no need of the Comforter; they have an abundance of this world's treasures and are satisfied till conscience is awakened and troubles arise. Then they behold the sham values of the vanishing present as they fly away, and the real riches loom large in the distant horizon. When loved ones and loved creatures take wings, the true soul is able to cry out with Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

The praise of prosperity is only surface thanksgiving. God seems so good when temporal things come our way. We like best that part, "The Lord gave," but when "the Lord hath taken away," comes true, we tremble; we fear and agonize in sorrow till we see the silver lining of the cloud. Then we sing,

The upper side of every cloud
Is bright and shining,
And so I turn my clouds about,
And always wear them inside out,
To show their lining.

It is the same Lord who gives us richly all things to enjoy, who lays His chastening hand upon us, that we may afterward feel the hand of healing and blessing.

* * *

Searching the Scriptures

By Edwin J. Reinke, B.D.

Search the Scriptures.—John 5:39.

 ATAN'S devices may be reduced to two things—to conceal, or else pervert, the Word of the Living Lord. With the advance of knowledge, much of the old-time infidelity is played out. We now know that there *was* a universal Deluge; that giants *did* once exist (skeletons ten feet long have been discovered); even the furnace of Nebuchadnezzar must be reconsidered in the light of the remarkable statements of Andrew Lang. Accordingly, great labor has been expended in efforts to prove the documents which compose the Scriptures untrustworthy, and determined attempts are made to foist this repudiation on the public. Remembering, however, how frequently the earthquake of stubborn fact has leveled learned hatred of divine revelation, the believer can afford to say, "It is a cloud—it

will pass," and continue to search the Scriptures.

When the Scriptures are thus patiently searched, and allowed to speak for themselves, the evangelical standpoint is assured. A personal God is speedily recognized, infinite, eternal, unchangeable—an uncreated Being of glory and power immeasurable; the Father-King; of a character worthy of such greatness, and answering to the glorious character of Jesus Christ, His expression in human history. The Trinity is clearly recognized, and seen to be no mere formulation of theologians acquainted with Greek philosophy. Human sinfulness appears in the darkest and most repellent colors, greatly surpassing the average pulpit presentation of today. Redemption is inwrought in the very fibre of the Book: atonement by outpoured blood; regeneration by divine power; character developed by discipline and trial. Further, a redemptive plan is apparent, pushing far beyond the salvation of individual souls; blessing first a family, then a nation; then offering reconciliation to all; then drawing the Covenant People as a whole to Messiah; after which all nations are gathered, and Nature itself restored to the blessedness of Eden. Satan is seen to be neither a myth nor a principle of evil, but a fell and murderous being of awful power, grasping at the reins of universal sovereignty; with whose complete and final overthrow the righteous character of God will be forever vindicated, and an eternal empire of peace and blessedness assured.

Many rich discoveries of minor importance await the Bible student. A comparison of Gen. 1:12 and Isaiah 45:18 shows (as long ago pointed out by the Hebraist Pusey) that the Mosaic account of creation has only to do with the earth as it now is; so that these creation days may well have been days of twenty-four hours, as indeed indicated in Ex. 20:11.

A careful study of the Levitical ritual contributes greatly to a better understanding of the work of our Lord, and the progress of the redemption wrought by Him. Bible study, as here indicated, holds out no hope for the final impenitent, but is full of the richest encouragement for the believer.

* * *

We must keep our nervous systems alive or we will lose desire. Do not become too satisfied. Comfort is a dangerous thing for it leads to stagnation, and loss of desire. Loss of desire means about the same as death.—*Earl Barnes.*

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Remember Him With Your Heart.—2 Timothy 2:8

When you remember our Lord at the Holy Communion as He has commanded, you are also to remember Him everywhere else in life. Whatsoever you do or think, make all your being a communion memorial of His glory.

The last words Paul ever wrote were his letters to Timothy, when he said, as his final commission to his beloved young friend, "Remember Jesus Christ, risen from the dead." Don't for a moment forget Him who lived, suffered, died and rose again for you and is alive forever more. The least you can do is to remember, with all your heart's deepest affection, Him who bore the cross for you.

Paul was not ashamed to remember Jesus Christ crucified, to preach peace through His blood, power by His cross, immortality by His resurrection, and heavenly mansions not made with hands, wrought by everlasting love.

No wonder the apostle said, "Remember, Timothy, to endure hardness as a good soldier, when you think of Jesus, how He endured the cross, despising the shame, for you."

Looking Unto Him.—Isaiah 45:22

Bishop Fowler says that George Whitefield once tried to lead to Christ a poor Scottish peasant woman. She seemed unable to grasp the idea of faith. One day Whitefield heard a woman saying to her sick child, "Lippen to me, lippen to me," and the little one nestled closed in her arms. The evangelist hurried away to the one who could not believe and exclaimed to her, "Lippen to Jesus, lippen to Jesus." She bowed her head with tears streaming down her cheeks as she cried, "Is that all, is that all?" The seeker had thus found the Saviour by looking unto Him in an attitude of faith. Looking is believing; it is next to loving. Looking was living to the dying Israelites as they gazed at the brazen serpent. So there is life for a look at the Crucified One. Every sinful, troubled soul should inquire, "Sirs, we would see Jesus," and as you gaze, your next words will be, "Thou art near, O Lord; now mine eyes see thee, the One altogether lovely." Beholding Him, we become radiant and shine as lights to men.

Dr. Trimble as a boy saw Adoniram Judson

get off a train, and he said, "I never saw such light on a human face before." He took knowledge that Judson had been with Jesus. That look upon the face of a holy man was never forgotten by the great Sunday school worker.

One day a judge of the Supreme Court saw in a lawyer's office Hoffman's painting of the boy Jesus talking with the doctors in the temple. When his errand was finished, he turned to the picture again, gazing upon it with great interest. The next morning he came on purpose to take a look at that Boy. For an hour he studied the wonderful face. The day after, he took the picture into the private inner office, and when he came out the tears were streaming down his face as he said, "That Boy has conquered me"; and the judge went out to tell how a look at Christ had transformed his life.

Love.—1 Cor. 13:13

Love is the cure-all for the ills of life. It heals hurts of wounded pride, it cures the malady of a terrible temper. Love is not easily provoked; it holds the soul in a serene composure, suffering long. Christ's love suffered on the cross for mankind. Love gives itself to rescue the loved. Love helps carry the burdens of the beloved. Love is kind to the poor, the sick and the needy; it oils the creaking door and irritating joints of the soul. "Love enviieth not." It wants others to be happy, even to have better things than the lover has. Envy is called the filthy slime of the soul, the daughter of pride, the tormentor of virtue, the instigator of revenge, murder and war.

Perfect love will banish envy from the soul forever. "Love vaunteth not itself." It does not, every time it lays the golden egg, rise from the nest and cackle. Love is humble, unobtrusive, preferring the elevation of others to itself.

"Love seeketh not her own." It means "others first." The music of the soul is in loving. Her happiness is in making others happy. Even self-denial is joy when others are benefited. It was said truly of our Lord, "Himself He could not save." He must save others first. "Others first" is the Christian's motto everywhere. Love does not become excited by spiteful words nor irritated by the little insects of a biting, sting-

ing tongue. Think of the patience of love; she beareth all things without a murmur, endureth all things without complaint, believeth all things good of another, thinketh no evil, harbors no gossiping stories, but rejoices in the true, the beautiful and the good. Love is a composite picture of all the graces. May all the world of mankind become enamored of her beauty!

Life's Sweet Surprises.—Luke 24:35

Nothing is more certain than that God reveals himself to men in myriad ways: as comfort to the stricken; as strength to the fainting; as wisdom to the ignorant; as rest to the weary; as refreshment to the languid; as inspiration to the halting; as light to the blind; as awakening to the jaded spirit. The moments of these revelations are the golden moments of our life. Bishop Cyrus D. Foss, recovering from a long and painful illness, had an experience which he never spoke of but with a strange degree of guardedness. His experience was one of God's intimate nearness. He knew something of the meaning of the holy promise, "I will come in and sup with him and he with me." There was a missionary in the early history of Canada to whom there came a vision such as that which tradition says Constantine saw in the sky. This missionary says he saw a luminous cross. Some one asked him how large it was, and he replied, "Large enough to crucify us all on." Sometimes workers in difficult fields, in crises of their lives, have such revelations. It is as though the Infinite Father, keeping his eyes on all his children, stoops to touch them and to lift them up when he sees them passing through periods of darkness and danger. The suddenness of such revelations, their unexpectedness, links them in thought with the radiant and memorable moment when Jesus made himself known to two of his disciples in the breaking of bread. The element of surprise in religious experience is well expressed in a line of an old hymn, "And every joy He brings me comes a new and glad surprise."

Friends Eternal.—Philippians 4:1

A Syracuse banker on hearing Billy Sunday tell of the welcome he expected to receive in heaven from those he had led to Christ, exclaimed to his partner, "There are none in heaven to welcome me, because I led them to Christ, but if God gives me another year there will be, for I am going to work for Him." No

doubt a large portion of the happiness of heaven will arise from Christian fellowship, and none will be sweeter than that between the saved and the saviors, the led and the leaders.

Stephen's angelic look at Saul of Tarus, as the martyr cried, "Lord, lay not this sin to their charge," convicted the persecutor. On his way to Damascus, he could not forget the luster of Stephen's countenance. When light from heaven struck him to the ground, he was ready to cry out, "Who art thou, Lord, and what wilt thou have me to do?"

"We have found the Christ," "We brought Him to Jesus," are the noblest words that ever fell from the lips of the Christian worker. The name of Andrew is immortalized by his bringing Peter, his brother; for he brought one who is called the Rock, like the Rock of Ages.

Every Christian should immediately go out and win souls for their sakes, for your own sake, and for Jesus' sake. Then your entrance into heaven will not be among strangers.

Singing of the Soul.—Ephesians 5:19

Christianity was born amid the songs of angels, and Jesus sang on His way to Gethsemane, two great extremes in His life. Music is God's universal language of love to mankind. It comes to us free from denominational influences, creeds or doctrines, and free from the wings of words.

Music and poetry are called twin sisters; the words more fully conveying the thought of God, while music awakens the melody of holy emotion. Unbelief never sings, for the wings of faith and hope are clipped. The lark only sings on rising toward the heavens.

The harp of the soul is in the heart, therefore the heart must be right with God to offer praise in tune with the Infinite. We must make melody in our hearts unto the Lord. Artistic music thrills the intellect, but praise rises like incense from the bosom of loving devotion and consecration. The Holy Spirit puts a new song into the mouth, of harmony and unison with the heavenly Father. The new birth needs a new song appropriate to redemption. Some soul harps require a new tuning to bring them up to the concert pitch of highest praise. Let the Master Musician put on the keys of trouble and trial that you may again break forth into song, singing like the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits."

* * *

It is a mistake to belittle the things that are near and common.—Prov. 17:24.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Jesus created only one memorial of Himself, transforming the Passover Feast into the Christian Sacrament of the "Lord's Supper." When Jesus gave His life for the sins of the world, the Passover was fulfilled. "He was the Lamb of God slain from the foundation of the world." In the Upper Room of the Holy City, Jesus gave them bread and wine, saying, "This do in remembrance of me." Often Jesus stressed communion of spirit and supernal joy. (Luke 22:19.)

Preparation for the Feast

Matthew 15:1-20.

Pharisees and scribes accused Jesus and His disciples of lack of cleanliness. "They wash not their hands when they eat bread." They were not thinking of sanitation, of dust and germs. "Why do Thy disciples transgress the tradition of the elders?" Ceremonial uncleanness was everything to them. They thought the "washing of hands" prepared them for the feast.

"Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth, this defileth the man." "And Peter answered and said unto Him, Declare unto us the Parable." Jesus replied, "The things which proceed out of the mouth come forth out of the heart; and they defile the man." The true preparation for the feast is in the heart.

"Well did Isaiah prophecy of you, saying, This people honoreth me with their lips; but their heart is far from me; but in vain do they worship me, teaching as their doctrines the precepts of men." It is not clean hands and fine clothes and a certain reverent posture that prepare us to share in the feast of Christ's love. It is having our heart right with God, full of love.

"The washing of hands" was symbolical; but it was not enough in itself. It was merely the shadow of the reality, soul cleanliness. Baptism is symbolical; and the outward ceremony is not as important as the cleansing of the Holy Spirit. The thief on the Cross was not baptized with water; but he was cleansed by the Holy Spirit, and prepared for the Feast of Christ in Heaven.

An appetite is more important than clean hands. If one is hungry and good food is set before him, "to eat with unwashed hands defileth not." The supreme thing in us is to have a desire for the fellowship of Christ, love for

Him, a yearning to share in His life and joy. This is a spiritual appetite. This is preparation for the Feast. "As the heart panteth after the waterbrooks, so panteth my soul after Thee, O God." (Psalm 42.) (See Psalm 63.)

Invite the Poor as God Does

Luke 14:12-14.

It is no credit to one to give favors to friends who will reciprocate. That is just a business transaction. Many people with autos give the owners of cars pleasure rides, hoping that at other times they may be so dealt with. It is praiseworthy to give drives to those that do not have, and cannot afford to have cars of their own. A profitable banquet is given to those that will not make a banquet in return. This is "one better" than the Golden Rule. It is the "one thing more," often said with flowers.

"When thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed." Our prayer should be, "God give us health and money and the equipment that we may give feasts of all kinds to the needy;" The blessings we throw to others thus will prove boomerangs, and return to our own heart. Even if we do not have wealth, we can do something of this nature.

The poor are sensitive these days, the moderately poor. The abjectly poor are glad of charity, as at the Bowery in New York City; and they rejoice in the "Bread Line." In ordinary society, we need to conceal our designs for a good purpose, and to do it gracefully, and skillfully. In the home make it seem casual, under some plausible excuse, to hear radio, or phonograph. If it is a Church affair, have plenty of the middle class to mix in with the poorer.

The poorer classes hate to come to a fashionable Church, though the seats are free. They imagine that the richer people do not want them. Now the rich ones have a chance to show the spirit of Christ; but it must be with unobtrusive cordiality, never patronizingly.

The reward is conscience, eternity and God.

* * *

"The widest range of learning and the acutest ingenuity of criticism have never discovered one demonstrable error of fact or doctrine in the Old or New Testament."—Farrar.

Marriage Feast of King's Son

Matthew 22:1-14.

The Kingdom of Heaven means the reclamation of the Human Race. Vast desert regions have been reclaimed by irrigation and exploitation. Isaiah likens the Gospel message to water in a thirsty soil. The Psalmist says his soul thirsted for God. Jesus said, "If any man thirst, let him come unto me and drink." "The Kingdom of Heaven is likened unto a certain king that made a marriage feast for his Son."

The Gospel is the invitation to a feast of the soul for all time and eternity. The people in heathen lands understand this and rejoice in it; but many in Christian lands have eaten sour grapes, and their teeth are on edge.

Much has been written of late trying to answer the question why people do not come to Church. They do come to Church in much larger numbers than they go to their secret lodges; and yet many do not come who ought to come. They may have reasons, but their excuses are often foolish. In the parable not one excuse was sensible. The king knew this and excused them, for he knew they did not want to come.

A feast in parable is a symbol of all good. It means all good things for the body, mind, and soul. It is not what is consumed; for the kingdom of heaven is not meat and drink. It includes as well the good companionship and cheer, which brighten hope and inspire to renewed effort for a fuller life. When sane people understand the Gospel of Jesus Christ they gladly accept.

Some people think that God has a spite at them, and wants to get them into a Church that He may torture them. The devil throws this steel dust into their eyes. They believe him, and then sneer at Christians for believing God! The truth is that God made man to be happy. Man's happiness is God's glory and delight. Then He gave His Son to die, that man might come into this destiny. Jesus lived and suffered and died for man's highest good. "That my joy may be in you, and that your joy may be full." The invitation is given to all. Come!

* * *

You will find lots of things in Shakespeare which are not fit for reading in a mixed audience and call that literature. When you hear some truths here in the tabernacle you will call it vulgar. It makes all the difference in the world whether Bill Shakespeare or Bill Sunday said it.—*Sunday*.

Go and Get Them

Luke 14:15-24.

"Blessed is he that shall eat bread in the kingdom of God." You hope to do so. You want others to do the same. Go, get them.

God has made provision for all. Christ has died for all. He will save to the uttermost. Everything is now ready. He says, "Go bring them."

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed and blind and lame." This is City Mission Work and National Missions. It is the personal touch that gets people to Church and to Christ. Show an interest in them and show you believe what you profess. If Christ is anything to you, convince your friends of this. Bring them in.

"Go out into the highways" of the world, and constrain them to come in. This is the Foreign Mission Work of the Churches. The people in heathen lands appreciate the Gospel invitation. They are coming by the millions every year. Eromanga, Fiji, Hawaiian Islands, and thousands of the islands of the sea have become Christian in one generation. The larger nations are coming as fast as they really know the truth, and grasp its meaning. Hundreds of thousands of missionaries and native workers are taking the invitation to the ends of the earth. Speed them on their way.

Most of the Churches are only half filled. Those attending ought to go out and gather in the others until God's House is filled to capacity. The Pastor and the office bearers may be doing their part; but the whole membership should awake to their possibilities and the possibilities of the Church.

What was the drawing power of the Feast? What is the drawing power of the Church? What inducement can we hold out to the outsiders? They will be won, not by special dogma however true, however important, but by the winsomeness of Christ. Invite them to meet Him, and enjoy His Spirit, and come into fellowship and partnership with Him. If the Church rests upon Christ, preaches Christ, exemplifies Christ, commends Christ, the "gates of hell shall not prevail against it." The fashion of the Church may change with a changing world, and its methods of work may be remodeled; but Christ remains ever the same, the Saviour, and the only Saviour of the world.

* * *

THE Christian has no self-importance to defend. A great relief.—*Rev. George H. Lee.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

The Jungle and the Garden stand as the dominating ideals of the only two possible directions of educational effort. Jungle Poison and Garden Grace, are the two doctrines opposed to each other. The Bible teaches that the tendency everywhere is toward decadence, except where counteracted by the Grace of Christ; while Evolution teaches that it is towards natural improvement, its falsity being hidden by the poison of the beast.

Chapter 34—Repentance and Confession

The journey of the two to Sumnerville passed uneventfully. Harold found himself wondering at his good fortune in winning the unattainable Bettie. As for Bettie, no Roman general ever returned in triumph from a historical conquest with half her pride in her love-chained captive. The two days following with Bettie in her own home, were days of great discoveries and rare richness as Harold, admitted to the more tender circle of a closer relationship, came to know more of Bettie's charming home personality. Happy indeed, and twice blessed is the loving maiden who goes from the memory and training of such a home to begin one of her own. Never was man more fascinated than he. He could not convince himself that such perfection could exist in human form.

"Harold," she said, "I'm going up to West Hill in a few days. I've got to tell Mrs. Hudson all about it."

"Mrs. Hudson?" he asked. "Did you show the rare good sense to get that well acquainted with the dear old lady?"

"To be sure, I did," she replied. "And Harold, I am sure the news will not shock her into a surprised faint, either."

He looked into her amused eyes, quizzically, a moment. "Did it go that far?" he asked.

"And why not?" she asked in reply. "I was in deep trouble over Helen's flight and yours as well. I had to confide in somebody. Do you know of a soul in all West Hill that would have been more ideal for my need?"

"Honestly, Bettie dear, I do not," he agreed

after a moment's reflection. "I hope you will go. I know she'll be glad."

"We must be married at once," he urged the day his visit ended.

"Not so, Harold. I do not expect to be engaged but once in my life, and a year of it is none too long. Besides, I do not approve of student marriages. We shall both graduate next June. I propose that the name on my diploma shall be 'Bettie Marshall.' I shall grow accustomed to another one afterwards; but we must live our lives in their completest way. There are some things which duty and good sense relate to appropriate times and seasons. One is that a person should go through college before marrying. There are exceptions, but we are not exceptions. I do not want to burden my happy student days with plans for a wedding. In fact, if that pebble had not turned beneath my foot, I doubt whether you would ever have thought of me in any other light than friend,—or at most, a sister. To have a girl actually thrown into your arms as I was, is likely to prove a terrible disaster to your peace of mind. You behaved splendidly in the crisis. But you need time to realize what a mistake you made in thus losing your head."

"Bettie, you are a most inveterate tease," he chided, lovingly. "Can I ever convince you that it was no accident so far as I am concerned? But, I confess, I did not realize all you meant to me until then. I have half a notion to get even with your lack of faith in me, by accusing you of stepping on that pebble on purpose. Now, confess that you knew how much I was in love with you before I knew it myself."

"I shall confess nothing of the kind; not now. After we are married, I may confess something of the kind. But we are not to worry about the marriage now. Next summer, we can decide and make more complete plans."

"Your wish is law; but do you think I can live that long eternity without you?" he asked, and there was a look in his eyes that brought forth a flush to her face.

"Of course you can. You have some pretty big problems to solve for yourself before that."

"What problems?" he asked.

"Very important ones: a home, furniture, rugs, dishes, and all the rest."

"Diamonds, Paris gowns, servants, and limousines," he added, tauntingly.

"No; not for a minister's wife," she remonstrated.

"You forget, Bettie, that I am independent of my minister's income. You shall have everything you want."

"But I am a millionaire's daughter, and such things are no incentives," she replied. "I have always been happy with merely the things I need and enjoy. I never have been pampered with luxuries, and I have no desire to be. Such things will not add one ounce to our happiness. As becomes your position as leader of people, an ambassador of God, you shall not squander any wealth on luxuries for me. In coming into your life, I shall adjust myself to your best interests, and to the existence which your duty dictates."

Harold had not considered this, and his chivalrous nature rebelled.

"I shall leave the ministry then," he said, decisively. She placed a graceful little hand firmly over his mouth.

"You shall not," she remonstrated. "Listen! You were led into your field of labor because of your special fitness. To find God's purpose for you in life; and then to fit cheerfully into His plans, are the only ways to happiness. I could never have quite so much respect for you in any other calling than the one you have chosen. I know I shall have to revise many of my defects and may even be tried sorely at times to adjust my wicked life and spoiled ways to the demands of a preacher's wife; but my sum of happiness is involved in it."

"But, Bettie, the price you pay is too great."

"No, Harold,—not great enough. No price is too great to satisfy one's Christian conscience; and it is not a sacrifice to walk through life beside such a man as you."

"We will talk it over with your parents," he suggested. "They may persuade you differently."

But they did not remonstrate. Not only did they confirm Bettie's views, but the conversation took on an even more serious turn.

"I have hoped that Bettie might become a missionary some day," admitted Mrs. Marshall. "It is strange that I should wish such a life for my only child, and such a dear girl as Bettie, but the selfishness of some of us Christians

is appalling. We pray, and pretend to work, for religious advancement, but we always refuse to consecrate our children to the work. We rejoice at the sacrifice of other's children, but are glad it is not our own. No, ours must not become missionaries nor ministers; we hold them too good for that! But I can not take that stand. It may be a Puritanical obsession, but I always felt that I could not justify my Christian consecration on any other grounds. I could not stand aside, while Christ is calling brave young lives to lead in His active service. No, Harold, I shall not try to dissuade Bettie from her decision, but shall commend her for it. In her life, I pray that through your help she shall do as much for His kingdom as you do yourself. The complete happiness of all of us is wrapped up in following our Christian blessings."

"I have hoped for a long time to fit out a missionary station, and pay the salaries of the workers myself," added Mr. Marshall, after his wife had spoken. "I see my way clear now to do this very thing. I have wanted to do this work, but the opportunity has never been offered me until now. The field which appeals most strongly to me, is South America. I would not disparage missions in any land, but to me, South America appeals with double force. Such religious work as has been done there, has debased rather than helped. They are our close neighbors, largely our own color, and the field of our immediate future commerce. It is ultimate selfishness to be satisfied to ship them our wares, and not send them religious and moral blessings which are far more valuable than material goods."

"Now, children, I have a proposition to make. You have both studied Spanish in your college course, and could become proficient in its conversational use in a short time. I will select some strategic point in Chili, see that the proper buildings are erected,—including a chapel, school, orphanage, and hospital,—will allow you to select proper persons to head the orphanage and school, and doctors and nurses for the hospital. In addition, by that time, I will deposit a million dollars as endowment in some financial institution, or bonds, the interest of which shall become a perpetual income for the maintenance of the work. You, my children, shall have charge of this. As your mission grows, the native workers are trained, new chapels will be opened, and the contributions of the native Christians will increase the possibility of extending the work. Is this too large a dream?"

"A dream that shall come true, father," re-

plied Bettie, with a zealous awe. "Now, Harold, I shall go to Chili. I challenge you to go; what do you say?"

"You know my choice. And in that field we shall find congenial helpers in Richard Orton, Percy Holland, Mary Lasker and Doris Dawson."

"To be sure," Bettie confirmed. It will be a Nazareth in a southern clime. Only such influences as grow out of that kind of colleges, can ever touch the world for the greater good!"

"And now, children," added Mr. Marshall, "we shall need time to make all these preparations, and I am selfish enough to be glad that the plans will not enable you to leave us for this mission in less than two years. In that space of time, we must live our lives together. We must enjoy to the full, our relationship to our stalwart, noble son, and our precious daughter. Then, will come the separation, and we will only have our memories in the lone, strenuous years that are to follow."

And so the plans were made. Mr. Marshall began at once to pave the way. He went to Chili personally to investigate the field. No man who was deeply interested in a commercial enterprise of great magnitude, could have given more careful forethought and intensive preparation than he did this great enterprise for the Lord and His earthly kingdom.

The last year at Nazareth had reached in even tenor its wonted stage when an unexpected visitor happened in and remained for several days. It was Mr. Barnes, returning from one of his frequent pilgrimages to Helen's grave. Her untimely death had crushed his pride, and awakened an entirely different attitude towards moral and religious matters. The old semi-infidelity was gone; it was buried beneath that stone in the Tropic cemetery. At first, he had felt a tinge of antipathy towards Bettie, but her sympathy and goodness broke down all barriers, and he had come recently to transfer much of his childish affection to Bettie herself. And so, he was a welcome visitor to Nazareth, and she was almost as joyous at his coming, as at the frequent visits of her own parents. These latter came often, conscious of the coming separation. Mr. Marshall jocularly commented that through these frequent trips, he would soon have the railroad bought and paid for.

Before leaving Nazareth this time, Mr. Barnes besought President Williams for an opportunity to talk to the students in chapel. The statement he made was brief but amazing. He said:

"For some time, I have been making a study of our American educational institutions, public and private. I have decided, that in them, is the critical battle-ground of modern civilization. If we wonder what is wrong with the business industries, social practices, and moral conditions prevailing today, we must realize that it is the mental attitude of the people. What is responsible for our mental attitude? Naturally, the forces which produce and decide it. And these forces are the educational ones. The trouble, then, is in our education. If our life is wrong, our education must be responsible.

"The Jungle and the Garden stand as the dominating ideals of the only two possible directions of educational effort. The Jungle Poison and the Garden Grace, are the two doctrines opposed to each other. The Bible teaches that the tendency everywhere is toward decadence, except where counteracted by the Grace of Christ, while Evolution teaches that it is towards natural improvement its falsity being hidden by the Poison of the beast. Education must be decided by processes tending to work along one or the other of these systems. Either there must be discipline, and nurture to offset the natural tendencies or we must surrender, and let these human tendencies take their course.

"But the evolutionary process is not the one that shows a bold adherence to truth. The Bible and evolution are strictly opposed to each other. Every man by nature is not tending toward the better, but he is a rebel against God. He lives according to his own evil inclinations, and not according to God's revealed will. A few expressions from the many in Holy Writ demonstrate this. 'And God saw that the wickedness of man was great in the earth.

. . . And God saw that every imagination was only evil continually. . . . They go astray as soon as they are born, speaking lies. . . . The imagination of man's heart is evil from his youth. . . . The carnal heart is not subject to the law of God, neither indeed can be. . . . There is no man that sinneth not. . . . The heart is deceitful above all things, and desperately wicked . . . and more of the same sort. And yet, in the face of this plain teaching most of our modern education is evolutionary: to leave the natural choice, and interests and desires of the child to select, elect, and choose the course for its study. Evolution has twisted the system of education against the Bible. The youth must be free to follow its own direction, they say. There must be no discipline, no guidance, no restric-

ion. No wonder that among the educators and authorities, fourteen per cent. of the psychologists, eighteen per cent. of the biologists, and nineteen per cent. of the sociologists do not believe in The Bible God.

"Painful experience has pressed this lesson home to me. I can not explain how much it has cost me. I can not impart to you the burden of my shattered hopes and ambitions of life. Nothing but sadness could be gained by doing so. But I have been in this institution for some days. I have visited your classes, and talked with your teachers. I have personally questioned many of you; I have studied the spirit of the place. And I have concluded that such colleges as Nazareth,—if there be others such,—can alone solve the educational problem. The right attitude exists here; the emphasis is right. The instructors are as scholarly men as can be found anywhere, but their scholarship is late, and based upon absolute truth. Falsehood, even when labeled 'Modern Scholarship' finds no countenance here, I am glad to say.

"After chapel, I am going to the President's office and leave a check for one hundred thousand dollars. This is to endow a Chair of Harmony of Religion and Science: the object of the incumbent of which shall be to show the agreement of the real truths of science and philosophy with the truths of Revelation, and to warn against the dangerous speculations which do not agree with our Bible and its teachings. The income from this fund is to pay a Professor's salary on condition that he devotes his entire time to such study, research, and investigation, and applies it to teaching and writing; also, to provide books for your library on this great side of the question, as an antidote against so many books of erroneous teaching.

"The conditions under which this endowment is given are two: First, that it shall be called the 'Bettie Marshall Chair of Harmony of Religion and Science,' because my family are under lasting obligations to this splendid young lady of your number; and, Second, that the named incumbent during his active lifetime, shall be our good friend, Doctor Coleman, because I am assured that this matter is dear to his heart, and that he already possesses great qualifications for inaugurating such a course of study, investigation, and authorship."

The applause which followed this declaration, was deafening. Three hundred students went wild. The President announced that a

day's vacation would be granted in order to rejoice over the great event. With this surprise on their minds they could not study. Students and faculty pressed forward to thank Mr. Barnes for his gift. The feelings of Bettie and Doctor Coleman must be left to the imagination.

* * *

Who Will Reply?

Plato, in writing on the immortality of the human soul, uses exactly the same terms which Jesus uses when speaking of the ultimate of sin, except that Plato uses them with negatives, while Jesus does not. Plato says that the human soul cannot perish. Jesus says that the sinner shall perish. Plato says that the soul cannot die. Jesus says that death is the outcome of sin. Plato says that the soul is not destructible. Jesus says not only that sinners shall be destroyed, but that the soul is capable of destruction. They use exactly the same Greek words, one attaching a negative, and the other not attaching one. This puts them in direct antagonism and opposition. Whatever Plato teaches, and he is universally accepted as teaching the natural or compulsory immortality of the soul, Jesus teaches the exact opposite as to the outcome of sin. Which shall I believe?

My problem is how to harmonize the two. I am having grave difficulty in so doing. If Plato taught unavoidable immortality it is hard for me to see how Jesus taught the same thing of the unregenerated. Perhaps there is some one among your learned contributors who can and will write me explaining how he has harmonized this contradiction.—Will S. Trowbridge, Oakrest Ranch, LaVerne, Cal.

* * *

The Primacy of the Bible

The Bible is quoted more exhaustively than any other book. For every quotation from Shakespeare, next to the Bible in quotations, we could find a thousand from the Bible, Shakespeare himself quoted from fifty-seven of the sixty-six books of the Bible and has many Bible allusions and quotations in every one of his plays. An English scholar found all but eleven verses of the whole Bible in the writings of the Church Fathers of the first centuries. Nowhere else out of the Bible are such catchy phrases, picturesque expressions, striking truths and ever fresh epigrams.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

The New Theology

Current Christian Thinking, Reviewed by Bernard Iddings Bell

In the June 16 issue of *The Saturday Review of Literature* Mr. Bernard Iddings Bell contributes a review of Gerald Birney Smith's new book, *Current Christian Thinking*. A copy of this paper was sent to us by a good friend of the CHAMPION. In a note accompanying the clipping he says: "It seems quite absurd that a purely secular journal, like the *Saturday Review of Literature*, should have to call these modern theologians to task for not observing common honesty in their writings." We are glad to print this review in full.—F. J. B.

T USED to be complained that Christians are illogical. The charge now seem to be that they are too logical altogether. The really modern religious people are those who have learned from modern science that experiment is everything. You are not supposed ever to arrive at anything. The black beast is no longer the Devil. The creature now to be avoided is the Philosopher. Only physics matters. Metaphysics belongs to the adolescence of the race. At least that is the impression one gets from reading this book, written by a professor of theology at the University of Chicago. More and more, he tells us, religious thinkers of the really up-to-date sort are "ceasing to attempt to find some revelation from which may be derived knowledge inaccessible to natural human experience. All that we can know must come through human inquiry; and they are beginning to insist that this inquiry shall be an investigation of the resources and meaning of this natural world." (Italics ours.)

What Dr. Smith does not in the least seem to understand is that, while the resources may be discovered by scientific investigation, the meaning simply cannot be so discovered. Science is a strictly limited thing, limited essentially to quantity observation. It asks "What" and "Whence" and "Whither" and "How." It never asks "Why." If it did, it would that instant cease to be science. Essentially science never answers even the question "What." What is anything you please? Science says, "This is such and such." The definition involves one or more terms, each of which must

then itself be defined. Each further definition involves more need of definition. The end is vast and basic mystery, none the less a metaphysical mystery because you happen to call "energy."

Dr. Smith talks about "a conception of the universe due to modern science rather than idealistic philosophy" as the determinant of the new theology. Science has no conception of the universe. Often scientists have. Some of them are Determinists. But their Determinism is of course a matter of metaphysical theory. It is not in the least based on the science. Others are Pantheists, but their Pantheism is due to this same idealistic philosophy which Dr. Smith condemns. It is not scientific. Others are, as Pasteur was and Pupin is, Catholic theists, but they at least know better than to say that their qualitative description of what is, is based on science. It is founded on faith, like everybody else's metaphysical theory.

If this book is really an accurate or adequate compendium of this sort of thing which passed muster as the latest in religious thinking, no wonder there is a growing number of scientific men, who echo the cry of a young but very able physiologist who said at a dinner not long ago, "I do not know which is the more obnoxious to a real scientist—the Fundamentalist, who thinks we scientists know nothing, or the Modernist, who thinks that we know everything." Nobody can doubt the earnestness of the man who wrote this present volume, but one cannot help wondering where he learned his science.

Nor can some at least of his contentions make any great appeal to the ordinary man who, whatever else he values, is apt to include honesty as not only the best policy, but also the prime requisite of scholarly and gentlemanly living. One hesitates to accuse any writer of lack of this primary virtue, but in this case it can hardly be helped. What can be more, shall we say unfortunate, than to use words generally accepted as having a certain meaning and read into them new definitions of your own in order either to avoid unpleasant consequences or to promote some new purpose?

after having described, with approval, a scheme of regarding God not as a reality but merely as a symbol of the spirit of society, giving Him the same sort of significance as "Alma Mater" has to a collegian (the sublime comparison is Dr. Smith's, not ours), he goes on to say: "The obvious advantage of this interpretation of God is that it enables Christian groups to continue to use familiar words and religious rituals which are fraught with great emotional power, while at the same time directing the emotion" to other and merely social ends. Dr. Smith does not say that this is his position. It is the position of a colleague of his, Professor Ames. The point is that Dr. Smith, too, seems to think this sort of thing is racket.

At a time when men like Professor Whitehead of Harvard and Professor Streeter of Oxford and a host of others are making more and more plain that the science of the moment is vitally in need, for its own advancement, if for no other reason, of philosophical interpretation, it seems unfortunate that many well-meaning theologians (if one may call those "theologians" who doubt whether God is a possible concept and are of the opinion that logic is a hindrance to learning) should be, to put it none too elegantly, licking scientific boots. There are plenty of them who do it; often charming men of considerable erudition, like Dr. Smith.

The Latest Staupitz Biography

By the Reverend E. W. Hammer, Lynbrook, New York

RECENTLY a book of rare worth came into my hands. It is a biography of Johann Staupitz, Luther's spiritual adviser. The author is the versatile scholar, Dr. Alfred Jeremias. The title of the book is significant: *Johannes von Staupitz, Luther's Vater und Schuler; Sein Leben, sein Verhaeltnis zu Luther und eine Auswahl aus seinen Schriften.* (Johann Staupitz, Luther's Father and Pupil; His Life; His Relation to Luther and a Selection of His Writings.)

A biography of Staupitz might not ordinarily arouse great interest. This one does, however, and for a very good reason. Dr. Jeremias' discovery and critical study of Staupitz's "Sermons on Job" shed an entirely new light on Staupitz and his relation to Luther. Even the learned Dr. Philip Schaff, in his *History of the Christian Church*, still assumes that "when Luther broke with Rome, and Rome with Luther, the friendship (between Staupitz and Luther) cooled down. Staupitz held fast to the unity of the Catholic Church and was intimidated and repelled by the excesses of the Reformation."

Dr. Jeremias, on the basis of critical investigation, virtually denies this commonly accepted view. The learned author adduces most convincing proof that the estrangement between Luther and Staupitz was not natural but forced. To follow the *bona fide* historical events will convince the reader that the unsuspecting Staupitz was used by the shrewd, scheming Papal representatives, Miltitz and Lang, as a decoy to lead Luther into a snare.

When that plan failed, Staupitz was made harmless by being practically imprisoned in Salzburg. The apparently significant interruption in the correspondence between Luther and Staupitz was not caused by the latter's changed attitude, but came about because Staupitz's letters to Luther were intercepted! Nor can Staupitz (on the basis of certain important considerations) really be guilty of voluntarily signing the document against heretics. Was his signature forged? Why, then, would Staupitz in one of his last beautiful letters, have called himself Luther's "pupil"? Then, too, we cannot forget Luther's sincere though somewhat brusque appreciation of Staupitz shortly before the latter's death: "I would be an ungrateful papal ass, were I unthankful to him who has born me in Christ."

The kindred spirit between Staupitz and Luther may best be gleaned from the former's authentic writings. Among the most important of his writings are a series of sermons on the book of Job. Staupitz intended to preach on the entire book, but there are only thirty-four sermons extant covering Chapters I and II. They were written between 1494 and 1497; in other words, during the time of Luther's boyhood. In places these sermons are very gripping, but, as a whole, they could hardly have been delivered before an audience. However, one cannot overlook the fact that they sound an evangelical note. The manuscript containing these sermons was first brought to the attention of Dr. Jeremias by a learned Catholic scholar.

Staupitz was a diligent Bible student. He

was not inattentive to the difference between the teachings of Holy Writ and the teachings and practices of the church. In an Advent sermon in 1516 he inveighs against the Papal Indulgence, and says: "The clink of the guilder as it falls into the money-chest does not absolve the sinner of his sins." And this statement Staupitz makes one year before Luther nailed his thesis on the door of the castle church! In the same sermon he speaks of true repentance as the basis of remission.

In his recorded sayings we find the following significant utterance: "Man must not place his confidence in confessions, but only and alone in God's perfect grace and mercy by which alone the sinner may be justified."

Staupitz's *Booklet Concerning the Love of God* bears some similarity in treatment to Luther's *Small Catechism*. In one chapter Staupitz says: "Hence every good and sacred thing we do must not be ascribed to any man, but to God alone who is the Father of all good fruitage in us."

In an unpublished sermon Staupitz says: "The devil has invented the confessor's fee (shrove-money). It has come to pass that remission is expected by the payment of money. Forty ducats, for instance, sent to Rome in-

stead of the precious blood of Christ. Fine shame!"

The book entitled, *Concerning the Holy Christian Faith*, is brimful of evangelical thoughts. There we find this thorough Pauline doctrine: "By this faith man is saved without the works of the law."

No one who reads Dr. Jeremias' biography of Staupitz will think of this noble Christian character as one who reverted to the Church of Rome. Nay, with the exception of a peculiar view on the freedom of the will, Staupitz is as evangelical as Luther himself. And their friendship, which never ceased, was bound by the common bond of evangelical thought...

It is fortunate for English readers that arrangements are being made to translate this monumental work into English. Our own literature will be enriched with this translation. (Further information relative to the project may be obtained from Rev. Arthur Koerner, Fredericksburg, Texas.)

(The details of the above-mentioned book are as follows: *Johann von Staupitz*. By Dr. Alfred Jeremias. Eberhard Arnold Verlag, Sannerz und Leipzig. 1926. 400 pages. Price cloth, 10 marks.)

Man's Control of Nature

T IS a well-known fact that man can greatly modify nature. He can make out of nature many things that nature would never make herself. Nature would never make a sewing-machine, a cotton gin, or a steam engine, or an automobile. Nature would never even make a common staked and ridered fence, nor a modern wire fence. Man makes all these objects without thinking so very much about how much he can change the face of nature or how many things he produces that nature left by herself alone would never produce.

In the organic realm man has shown a similar control of nature's forces and entities. He can cause the desert to blossom as the rose, simply by turning the current of the natural streams upon it. He can convert the jungle into cultivated and productive fields and gardens and orchards. He is able to produce from inferior types of cereals and fruits those of a vastly superior quality. The same is true of fowls and animals.

But none of these patent facts prove, or even suggest, that nature herself would ever

produce these artificial results. Indeed, instead of evolving into more advanced forms, she invariably reverts to her original inferior forms when man ceases to mold and manipulate her.

What do the facts prove? The Biblical teaching that man is to have dominion over nature (Gen. 1:26); that he is to "complete and subdue the earth" (Gen. 1:18); that he is to "dress and keep" the natural realm (Gen. 2:15).

An interesting article appeared some time ago in the *World's Magazine* in which the writer made quite an ado over certain experiments performed on organic creatures, producing some marked metamorphoses. They led him to indulge in many speculations as to what scientific men may yet be able to do in the way of changing both nature and human nature. However, interesting as the experiments are, they are neither very surprising or marvelous.

For example, one scientist X-rayed some eggs of Plymouth Rock hens. The writer says, "The results were astonishing." Some of the chicks hatched from these eggs were

"strangely deformed—some without wings, for instance, and others with the normal proportions entirely changed."

There is nothing surprising in these results. By tampering with nature's laws in any organic sphere man can produce various kinds of anomalies and monstrosities, as has been proved again and again. Thus some people are born idiots.

As the dosage of X-ray on the hens' eggs was increased, it was found that more female than male chicks were produced. This may be a puzzling result, but it leads to no important conclusions. By further X-ray experiments our scientist was able to produce hens of rather a superior order which would lay eggs much earlier than ordinary hens do. This is not remarkable, for men have long been able to produce such superior chickens by intelligent breeding, feeding and care. This scientist simply found another way of humanly improving the natural type.

There is a little creature called the axolotl, indigenous to Mexico. It is a member of the salamander family. Naturally it is a water animal, breathing with gills, and is much like a fish. But if it is taken from the water and compelled to live in the open air, it turns into a land animal, loses its gills and develops lungs. Its sons and daughters are land animals, too. If the axolotl in its natural state is fed on thyroid tissue, it loses its taste for water, and becomes changed into a creature of the land.

Is there any need to draw extraordinary conclusions from these facts? We think not. They simply prove that the little salamander is so constituted that it can live either on land or in water. But try the experiment with a genuine gill-breathing fish, and see what the result would be. It would be like the joke our grandfather was wont to tell us boys about a man being hung—by the time he got used to it he was dead. So it would turn out in trying to convert a real fish into a land animal. Try it the next time you go fishing.

Another supposed wonder is that, if the little axolotl is fed the right kind of diet, namely, the anterior lobe of the pituitary gland of a higher type of animal, it will grow to nearly twice its normal size. Well, what of it? So will chickens, rats, dogs, and cattle if they are fed on rich diet. Some people grow so big on nutritious food that they must use an anti-fat remedy or process to reduce their corpulence.

Other experiments are exploited in the arti-

cle we are reviewing, and are treated as if they were great wonders. We have space for only one more. By feeding hens certain dyes it is found that the yolks of their eggs become similarly colored. Even the roots of their feathers become dyed.

There is nothing strange about these results. Poultry men have long known that they can affect both the feathers of chickens and their egg-laying functions by feeding them on certain kinds of diet. All people know, and have known for many years, that there is pliancy enough in some organic species so that greatly improved varieties can be produced by human culture and manipulation. That is part of the divine regime, for God commanded the first human pair to "be fruitful and multiply, and complete the earth and subdue it." But no human handling has ever succeeded transforming one distinct type into another. Moreover, nature left to herself never produces the improved varieties that are effected by human care and selection. Neither will nature, left to herself, maintain those cultivated forms; they will be broken down by the law of reversion.—L. S. K.

* * *

A Religion for All Classes

A contemporary writes an editorial entitled, "An Apostle of Culture." This reminds us of Bishop Candler's saying: "In the early days of the church they had 'the Apostle to the Gentiles,' but in this day we have 'Apostles to the Genteels.'" Modernism is showing, we think, an increasing tendency to become the religion of the elite—a high-brow religion, that wants to cast aside as of little consequence the weak, afflicted, and ignorant of the race. Is it not in this true to evolution (from which it sprang), which believes in "the survival of the fittest," and cares nothing about the "unfit?"

The mission of the true religion of Christ, on the other hand, is to all the sons of men—to the weakest and the lowliest as well as to the strongest and most exalted. It sounds forth that marvelous invitation of our Lord, spoken when He tabernacled in the flesh, but which yet stands, because He still lives to bless and to save: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Southern Methodist.

* * *

RIGHT words are so costly and excellent that they are one of the chief glories of man and of God.—Rev. George H. Lee.

Reviews of Recent Books

The Gospel for an Age of Thought. By Rev. A. Z. Conrad, Ph.D., D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$2.00.

Very appropriate is the title of this book. As this is an age of thought and questioning, Dr. Conrad's book is well adapted to meet its needs. He believes in "the sweet reasonableness of the gospel." Yet he is not rationalistic—that is, he does not set up human reason as the norm by which to judge the Holy Scriptures; far from it. He takes the doctrines of Christianity as they have been revealed in the Bible, and then shows that they are in accord with the best enlightened reasoning, which always takes spiritual and eternal facts into consideration. He also shows that the opposing views are not in harmony with the highest reasoning. Of course, this method is a large undertaking, but Dr. Conrad has proved himself equal to it. Mechanism receives many a sturdy blow from his hands; the same may be said of Modernism and evolution. He is not afraid of the self-styled intelligentsia; not afraid that they may call him narrow-minded, illiterate and antiquated. His somewhat epigrammatic style is both arresting and impressive. He is a friend of the short and simply constructed sentence. In reading after him you do not need to strain your mind in the task of unwinding complicated and strung-out sentences, but can give all your attention to the thought, which is often profound. It is a vital book, a timely book, and will fill an important place in winning the final victory for evangelical Christianity.

Christ and the Country People. By Henry W. McLaughlin, D.D. Presbyterian Committee of Publication, Box 1176, Richmond, Va. Paper, 50 cents; cloth, \$1.00.

The country people seem to have become a real problem today. It is not because many of them are not as able to help themselves as are urbanites, but because in many remote districts they do not have the opportunity that is necessary to be educated and Christianized. Our author shows by statistics how many of the country people are non-churched for lack of religious privileges. His book is most suggestive and helpful. Much of it is built on his own experiences and observations with rural people in the south, especially in connection with the work of the Southern Presbyterian Church. Therefore the book is not made up of mere theories. It was not written by a swivel-chair philosopher, but by a practical

worker in the field. We are pleased with his defense of country life. He believes that it offers many attractions, even more than does city life. He points out many ways by which life in the country may be made wholesome and pleasant. He advocates a competent leadership raised up from the indigenous people themselves. He has a chapter on the country doctor, and points out his many opportunities for service as well as for making a livelihood. The young people from the country who go to college and secure an education ought to be willing, many of them, to go back to the country and become leaders in church and school there. The author is thoroughly evangelical, believing that the gospel of Christ is the only power that will help the rural populations and lift them to a permanent state of true living and exalted virtue.

Wayne Wheeler: Dry Boss. By Justin Steuart. Fleming H. Revell Company, 158 Fifth Avenue, New York. \$3.00.

Of course, here is the authoritative life of Mr. Wheeler, perhaps the leading figure in the modern temperance movement—at least, in the movement for prohibition and its proper enforcement. It is called "an uncensored biography," which probably means that the author alone is responsible for all it says. Mr. Steuart was formerly publicity secretary to Mr. Wheeler, and for that reason he was able to write about his subject in so detailed and intimate a way. We feel just a little dubious about calling Mr. Wheeler the "dry boss"—unless the term "boss" is used in a good sense. It would have been more dignified, in our estimation, to have called him the "dry leader," for that is what he was—a moral leader, devoted to the highest civil and moral interests of his country. The book is tersely written. Indeed, while there is no affected attempt at fine writing—and we are glad of it—it really is a piece of good literature. The revelations it makes expose the methods of the anti-temperance leaders, and at the same time show that Mr. Wheeler was equal to his opponents in statecraft and political strategy, and was actuated by very different motives—those of love of humanity instead of love of lucre. The *Boston Transcript* gives the book a somewhat sensational send-off: "Here will be the real inside story of prohibition and how we got it. . . . It is believed that the book will both astonish the Wets and astound the Drys." Well, so it does.

What Price Salvation. By Rev. John S. Washburn. Dorrance & Company, Inc., Drexel Building, Philadelphia, Pa. \$3.00.

In a clear, terse and arresting style the author sets forth his propositions, all of which deal with many things fundamental to the Christian faith and life. The clearness of his manner is not a mark of superficiality of thought, but of lucidity of conception. Mr. Washburn in this book does not discuss obscure problems of speculation, but the vital problems of faith and Christian experience. "What Price Salvation" means that salvation was brought to the world at the price of the atoning sacrifice of the incarnate Son of God who took upon Himself the penalty of man's transgressions. In his first chapter the author vigorously upholds the reformation principle of justification by faith alone. In his second chapter he reads Protestants who think their whole duty done if they simply protest, a sound lecture. The author is a Methodist, and in his chapter on "Salvation" he shows that the basic Methodist principle is justification by faith, as opposed to justification by the "intrinsic worth of character." He contends that many people today are going back to the medieval times—the times before the Reformation—by advocating salvation by human merit. There are some statements in the book that one might not wholly endorse, but certainly the author stands by the fundamentals in religion.

Voices from Rocks and Dust Heaps of Bible Lands. By Professor J. A. Huffman, A.B., D.D. The Standard Press, Marion, Ind. Price, \$1.25, prepaid.

There is no doubt about it—this is the textbook on Archæology to get; and it is a textbook that ought to go into every home as well as into some classroom in every theological seminary. The main reason why it is such a good book is that it summarizes all the chief facts discovered by archæologists that confirm the historical character of the Bible. You would have to search through many volumes to find the data here so succinctly and convincingly presented. Hence the volume is a real manual of archæological information, all brought within a brief compass; yet there is enough detail to make the argument cogent. Here you will read the interesting stories of the Rosetta Stone, the Behistun Inscription, the Babylonian recitals of the creation and the deluge (so like and yet so unlike the Biblical narratives), the Tel El Amarna Tablets, the Code of Hammurabi, and even the recent discovery of Tutankhamen and its bearing on the Exodus. The

last chapter throws much "light on the language of the New Testament." "The supposed grammatical errors," says the author, "are now seen not to be grammatical errors at all, but the common forms of the *Koine*, or the vernacular." It is wonderful how, one by one, the objections of the destructive Biblical critics have been removed by further scholarly investigation. We hope this informing and well-constructed book will have a wide circulation.

The Bible: Its Origin and Growth. By Costen J. Harral, D.D. Cokesbury Press, 810 Broadway, Nashville, Tenn. \$1.00.

The hardest kind of a book to review is one which one can approve in many ways, if not in the main, and yet which contains objectionable, if not dangerous, teaching. Again and again the author insists on the divine inspiration and authority of the Bible, and on this point we are in hearty agreement with him. Read this: "The Bible is a unique book. There is none other like it. There is none other comparable to it. Its uniqueness lies in the fact that in it we find a satisfying revelation of the mind of the Eternal God. It is an inspired book. It is, in an especial sense, God's Word to us" (pp. 11, 12). And this is repeated and put in italics for emphasis near the close of the book (p. 186). Not only does the author contend for the divine inspiration of the Bible, but for the church's guidance by the Holy Spirit in the formation and fixing of the canon of the Old Testament and that of the New. Says the author: "This body of writings is inspired in a sense that is not applicable to any other of the world's literature." It is also a matter of gratitude that he makes no use of the outmoded documentary theory of the formation of the Old Testament; indeed, he never refers to it in the entire book.

And yet there are marks of the mediating method of criticism in the book. While it is not of the radical type, yet it follows much in the line of George Adam Smith, Robertson Smith, Marcus Dods, S. R. Driver, A. H. Peake and William Sanday, all of whom the author mentions with approval. Of course, two strictly conservative authors are also named, Dr. James Orr and William Ramsay (pp. 128-137-144). While we accept the doctrine of a progressive revelation in the Bible, we think the author makes too much of it. He says that the Bible "is the long story of man's experience with God" (p. 16). Surely the Bible did not grow out of men's experience; rather, the experience was the result of God's revelation. The critics put the cart be-

fore the horse. Yet in a splendid paragraph on a later page (p. 24) the author contradicts himself by saying that God made a direct revelation to the Hebrew people, else they would not have known Him as the true God any more than did the pagan people around them. But on page 26 he returns to the thesis that "out of the experience of the Hebrew people with God . . . the Bible came." But it was not the Hebrew people (who so often strayed from God) who were divinely inspired, but their divinely selected lawgivers and prophets. We cannot concede that the narratives of Enoch, Noah, Abraham, Jacob and Joseph were merely "stories" told at the "camp fires and tribal festivals" of the Israelites. If those "early heroes" were not real historical characters, the legendary stories about them would lose most of their pedagogical and religious value, just as the Greek and Roman myths did in later ages. History, not fiction, is the best teacher. Fiction becomes of value only if it is based on history. Even children want to know whether you are telling them "true stories" or only "made-up" ones. Neither can we agree that the laws of Moses were greatly "expanded" after his day, for the Biblical narrative of the law says over and over again that it was given to Moses and published by him to the people of his day. We are indeed sorry that so good and helpful a book is marred by so many concessions to the liberalistic school. The author's strong insistence on the inspiration and uniqueness of the Bible is not consistent with his tendencies to yield to the tenets of Modernism.

After Its Kind. By Byron C. Nelson, Th.M. Augsburg Publishing House, Minneapolis, Minn. \$1.50.

With delight we hail the appearance of the second edition of this valuable work on evolution. It is a work of an X-ray character in its keen analysis. It has been commended again and again in these columns, and all the good things that were said of the first edition can be said with still more emphasis of this revised edition. The author says: "Encouraged by the reception the first edition received . . . the author has enlarged the second edition by the addition of new material, especially in the form of illustrations." The chapter on human evolution has been particularly strengthened. In his preface the author says that the "evolutionary propaganda continues and grows daily in volume. It is gradually reaching into every home, and is having its baleful effect on the faith of many a child of God." For this rea-

son convincing books like Mr. Nelson's should be circulated far and wide.

Evolution: Unscientific and Unscriptural. By A. J. Pollock. The Central Bible Truth Depot, 5 Rose Street, Paternoster Square, E. C. 4, London, England. Sixpence. Loizeaux Brothers, 1 East 13th Street, New York. 20 cents.

It is not surprising that a second edition of this important pamphlet has been called for and issued. Mr. Pollock has certainly presented a strong case against evolution. He mobilizes so many facts right from nature itself that the theory has nothing left for even a foot to stand on. The author has also read widely, and quotes directly from the works of the evolutionists themselves, usually giving the author, title and page, to prove by their own testimony that their hypothesis has a very uncertain footing. For example, here is a citation from Darwin's *Life and Letters* (Vol. I, pp. 210, 211), in his famous letters to Bentham: "When we descend to details, we can prove that not one species has changed . . . I, for one, can conscientiously declare that I never feel surprised at any one sticking to the belief in immutability." Our author does two things in this excellent product of his thinking and investigating: He proves that evolution is unscientific and that it is contrary to the teaching of the Holy Scriptures. And that makes two fatal counts against it. We are glad the work is issued in such a cheap form so that everybody can afford to get it.

The Six Miracles of Calvary. By Bishop William R. Nicholson, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 40 cents.

It was a happy idea on the part of Dr. James M. Gray, President of the Moody Bible Institute, to issue these sermons in brochure form, and thus make them available for everybody. Bishop Nicholson was a much loved man. He was born in 1822 and died in 1901. An appreciation of him is furnished by Dr. Joseph H. Penniman, Provost of the University of Pennsylvania, who bears testimony to the soundness and simplicity of his faith and the beauty of his Christian character. The six miracles connected with the crucifixion of our Lord form the basis of these spiritual discourses, into which the great evangelical doctrines are woven. The miracles treated are: the darkness of three hours, the rending of the veil in the temple, the earthquake, the undisturbed sepulchre, and the resurrection of Christ on the third day. These were all regarded as real supernatural occurrences by the

preacher of these sermons, and were meant, as he thought, to be attestations of the supernatural character of Him who died upon the cross. The significance for faith and doctrine of each event is pointed out. The doctrine of the atoning sacrifice of the Son of God is stalwartly upheld. Here was a sound and able preacher of the Word. He diminished nothing from the full tonality of the gospel.

Walking with God. By Costen J. Harrall, D.D. Cokesbury Press, 810 Broadway, Nashville, Tenn. \$1.00.

What many people need today is spiritual uplift and cheer. In this respect they will be greatly helped by the sixty brief essays of this book. Sometimes they are quite searching, and cause one to look into his heart; but such reminders are good for us, and by their very penetrating keenness help us to better things. These essays are not mere trite reflections, but have about them the marks of originality, and are often quite epigrammatic in form, so that they arrest attention and cling to the memory. Each essay is based on some Biblical passage, showing that the author draws upon the perennial Source-Book of spiritual lore. There are a few unnecessary girds at theology and creeds, as in Chapters XVI and XXXIV; but when the author says (pp. 157, 158): "We are not saved by believing in a Christ of our theories or our fancies, but by believing in the Christ of the Bible—Son of a virgin, perfect man and actual God, crucified, risen, ascended," all evangelical believers will respond with a heartfelt "Amen." When he adds with emphasis, "Back to the Bible! It is indispensable to the Christian life," we rejoice exceedingly in the sound of so clarion a voice.

Jesus: Seven Questions. By J. Warhsaner, M.A., Ph.D. The Pilgrim Press, Boston and Chicago. \$2.50.

The sub-title of this book is, "Chapters in Reconstruction." We doubt whether this legend is truly descriptive of the work. In a way it may seem to be so, for there certainly is a lot of destruction that goes before the effort at "reconstruction." It seems to us like wrecking a ship, and then trying to salvage as much of the cargo as you can, or like tearing down a good and complete building, casting aside a lot of the material, and then making a sort of house out of the material that is left. The author maintains that, after the rationalizing or modernistic criticism has done its full measure of negation to the Christian system, we still have left everything that is fundamental. He cannot accept the substi-

tutional atonement of Christ (pp. 7-10), and yet holds to some kind of an atonement, retaining the orthodox term. A long argument against the virgin birth is presented (pp. 69-91), and yet the author insists that he believes in the divinity of Christ and the incarnation of the Son of God. The gospel of John, written by some great "unknown" author, contains much unhistorical material, even the raising of Lazarus; and yet it "must ever retain its place of pre-eminence as the greatest of our witnesses to the Son of God." That the author holds some doctrines that are evangelical, but we think he is inconsistent in holding on to them after giving us so much of the negative criticism. Some of his seven questions about Jesus seem to us to be given very questionable answers?

Additional Book Notes

This is a proud age—a fact that is evidenced by its scorn of the past. Whenever a scientist who feels that he is up-to-date can do so, he casts aspersion upon the people who lived in past generations. It is an age of the "superiority complex." The sciolists of today do not seem to sense the fact that our forefathers did the best they could and acted upon the knowledge that was possible to them. They were busy with the practical affairs of life, and it is hardly to be expected that they would be possessed of all the knowledge that has come to us who live today. We are standing on their shoulders. Surely periods in the world's history that produced a Dante, a Shakespeare and a Milton ought not to be treated with disdain.

We are led to offer the foregoing remarks through reading a statement in J. B. S. Haldane's new work, *Possible Worlds*, in which he casts more than one ungracious reflection upon the people of the past. Here is a sample: "As long as people thought that cholera epidemics were a punishment for people's sins, they continued. When it was found that they were due to a microbe, they stopped." We should like to know when people generally thought that cholera epidemics were punishments for people's sins, and just who those people were. We should like to have the authors named, the titles of their books given, and the pages cited. Of course, there may have been people who held those views, but we do not believe it was ever the general consensus. At all events, we should like to see Mr. Haldane prove it historically.

Still, if there ever was a time when people thought that cholera was a divine punishment, we do not believe that they held it in such a way as to prevent an effort to cure the epidemic as far as their knowledge went. Our memory goes back quite a number of years, and we know that all Christians in our neighborhood sent for the doctor as soon as any one became seriously sick. They may have believed that sickness and sin bore some relation, but that did not prevent them from trying to relieve the affliction. Just so, when people were punished in a spiritual way by conviction for sin, they sought some one who was versed in the way of salvation, and who could pray for them and with them, and thus show them how to find a cure in the pardoning grace of God.

And by the way, even disease microbes may be an evidence of sin in the world, which was originally created "very good" (Gen. 1:31). It is not reasonable to believe that God created the realm of nature in its present abnormal condition. There certainly is ample evidence that something has come into the world to cause turbulence, suffering and imperfection. The scientist must himself see that the natural world, as well as the world of humanity, has become abnormal in many ways. What is the ultimate cause of it all if it is not sin? Why should either God or Nature have brought into existence such a disturbed condition? But even if microbes are the result of sin's entrance into the world, that is no reason for letting them continue to live, any more than it would be reasonable to let mosquitoes, flies and moths keep up their destructive work without trying to check them. We have never known a person, however unlearned in the school sense of the term, who wouldn't "swat the fly" whenever he got the chance.

And all this leads us to remark that throughout human history men have been trying to overcome the difficulties of nature. They have cleared the forests and jungles, drained the marshes, killed off the noxious animals, reptiles and insects, cultivated the soil, and improved many of the wild species of vegetables, fruits, fowls and animals. If the progress has been slow, it has been sure. And this effort on man's part is in accord with the original divine command: "Be fruitful and multiply and complete the earth, and subdue it" (Gen. 1:28). When man was placed in the primeval garden, he was not to be a maylinger and lounger there, but was directed to "dress it and keep it" (Gen. 2:15). That is precisely

what man must do with nature today! Because our forefathers did not know everything is no good reason for aspersing them or flinging stones at them. We do not know everything even in our wise today. Perhaps some time in the future some "Smart Alec" will pick up Mr. Haldane's book and will hold it up to ridicule for its "crude ideas." We may sum it all up by saying that, if our forefathers had not lived, we of today would have no existence. How unfortunate that would have been for us, and how badly we would have felt over such a calamity!

In the book entitled *Creation by Evolution*, reviewed elsewhere in this number of the CHAMPION, we find this statement by Professor H. H. Newman, of Chicago University, who was conspicuous in the Scopes trial: "The processes observable today, if projected into the past, would be adequate to account for the evolution that has taken place in the past." In this matter the professor proves himself short-sighted even in his own field. We do not see matter coming into existence *ex nihilo* today; yet it must have done so at some time in the past; for, being a finite entity, it cannot be eternal. So here is a crucial point where nature's processes as we know them today are not adequate to account for the facts. Neither do we see the non-living evolving into the living at the present time; therefore nature's forces and processes today are *not* adequate to account for the origin of living substance. And the same is true of the whole problem of origins.

Our professor also says, "Evolution is obviously going on today." Where do we see the amoeba changing into a multi-cellular creature, a mollusc into a vertebrate, a monkey with a tail into an anthropoid ape without a tail, a chimpanzee into a human being? Professor Newman cites cases in which human culture has produced mutants which hold their own peculiarities. Yes, that is true as long as man continues his care over them; but when he neglects them, they either perish or revert to the original type. Nature, left to her lone, does *not* produce improved types, but reproduces true to form in an endless cycle! Go out into the jungle and see whether any animals are making advancement toward higher and higher forms. That is the only way to prove what raw nature will do. How long would it take nature by herself to develop a jungle into beautiful and fruitful gardens, orchards and farms? Why, nature never could make even a rail fence!

Many of the evolutionists continue to believe in the struggle for existence and the survival of the fittest. To some extent we do see a struggle going on in regions where raw nature holds sway; but it does not result in the survival of the fittest. It is rather the strongest and most ferocious creatures that survive. If nature were nowhere held in check by man, in course of time only the most predaceous animals, birds and insects would continue to exist. We recently saw a picture of the conflict going on in the bottom of the sea. Which creatures were victorious in the fearsome struggle? The terrible octopus and cuttle fish. Are such creatures the fittest to survive? Are lions, tigers, leopards, hyenas and boa constrictors fitter animals to survive than the useful cow, the gentle horse, the intelligent domestic dog, and the fowls of the barnyard and chicken-farm? No; progress in nature and human society has never been made through the gory and selfish struggle for existence. Progress can only be made by man's destruction of the inferior noxious and harmful forms and the cultivation and preservation of the useful and fitter forms. Cannot the scientific gentry see this patent fact writ in capitals on the very face of nature?

The natural aversion of the writers of the book above noted to the Bible cannot be disguised. It is ever so with the evolutionists. The Bible is their special object of dislike. We cite as an example a statement by Professor William King Gregory (Columbia University): "The natural egotism of man made him easily credulous of the story that the first man, although made from the dust of the ground, was also created perfect in the image of God" (p. 291). Take note of his attitude toward the Bible. Man's "natural egotism" caused him to believe in the Biblical story! Let everybody see just how the evolutionists treat the Bible. But let us think it over. If man is the result of evolution from the simians, why did evolution implant that "natural egotism" in his soul? Why did not evolution cause him to know the truth instead of making him so "easily credulous" of a falsehood? Why did it not make him "easily credulous" of his true origin, if he is the scion of the monkeys, baboons and chimpanzees? Strange delusions does this evolution impose upon men's minds! Missionaries tell us that even the pagans in the heart of darkest Africa "would be highly insulted" if you suggested to them that they were the descendants of the monkeys and apes.

If evolution is true, it seems strange that most people are "ashamed of their poor relations."

The following is a noble record. It appears on the jacket of Dr. A. Z. Conrad's new book, *The Gospel for an Age of Thought*, reviewed elsewhere, referring to the historic church of which he is the honored pastor: "Park Street Church, a citadel for orthodoxy for one hundred and eighteen years. In this church 'America' was first sung. Here also were given the great addresses of Phillips and Garrison on anti-slavery." We might add, too, that in this same pulpit we once heard Dr. Joseph Cook pour forth as exalted and inspiring truths as we have ever heard from human lips. Dr. Conrad is a worthy successor of such illustrious men.

Just to give you a taste from Dr. Conrad's book, we quote the following statements from page 61: "What a series of great assurances we find in God's Book of Revelation! 'In the beginning God.' That means creation. 'In Him was life.' That means sustenance. 'God was in Christ.' That means redemption. 'Christ in you the hope of glory.' That means godliness. 'In the end everlasting life.' That means destiny."

There is a shelled amoeba known as *diffugia corona*. "It is a microscopic creature about 1-150th of an inch in diameter." So says Professor Hebert S. Jennings in a book previously named, *Creation by Evolution*. One of these tiny creatures was taken and allowed to reproduce for many generations until it had given birth to thousands of individuals. The original parent had only three spines. But some of its offspring differed from it in being larger or smaller and in having from four to eight spines. And all this is seriously accepted as a proof of evolution. Those having the more numerous spines are actually called "diverse stocks" and "different races." But it should be remembered that they are all amoebas. All of them, no matter how diverse in certain minor ways, belong to the same type. The amoebas never gave rise to corals or trilobites or anything else but shelled amoebas. Among horses, all belonging to the same stock, we find many different individuals, some larger, some smaller, some having thick hair, some thin; some having heavy manes, others light; some stocky and clumsy, others lithe, graceful and swift. But all belong to the same equine family. They never interbreed with cows or sheep or swine. In a herd of cattle you will find much variation; some have horns and some have none. The scientific question is not

whether there is variation among individuals of the same type. Everybody knows that, and knows it must be so in a livable world-order. The crux is this: Do distinct types ever inter-breed and bring into existence new and improved species? Our answer is, No!

A leaflet, entitled *The Sacredness of Speech*, by Norman B. Harrison, is issued by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. If people would read it and heed it, no profane, obscene and idle language would ever be used. The author says that "speech is God's creative gift." For that reason it ought to be used for His glory and the advancement of His cause. Prices: 8 cents per dozen; 50 cents for 100; \$4.00 per thousand. Get it and distribute it.

Another tract of timely value is entitled *Romanism*, and is published by The Lutheran Literary Board, Burlington, Iowa. It is reprinted from William C. Irvine's *Heresies Exposed*, by permission of the author. It will be remembered that we reviewed Mr. Irvine's book in these columns some months ago. This is an important tract. Get it and read it. Per copy 3 cents; 25 cents a dozen.

In reviewing Herman Gunkle's book, *What Remains of the Old Testament* (translated into English), John Haynes Holmes, a noted liberalist, complains about the "stupid confusion of its arrangement." It is put together in a sort of hodgepodge way; too much in the scissors-and-paste style. This greatly mars the book in the estimation of Mr. Holmes, the liberalistic critic of the Bible. And yet these same critics tell us that much of the Bible was put together in just such a confused way, from a great variety of sources separated by centuries. In spite of all this, they still want to make us believe that the Bible is a reliable book as a religious guide! Not very consistent, is it?

Professor Edgar J. Goodspeed, D.D., in reviewing a recent translation of the Old Testament into modern English, says that "the rapid growth of the English language has made the antique phraseology of the old version queer and even unintelligible to the modern reader." It is too much to ask him "to learn sixteenth century English in order to read the Bible," says Goodspeed. Isn't it queer that the men who profess to belong to the "scholarly" elite find it difficult to understand the simple English of the King James version? We have known Christian people who never attended a college or a university, yet who could un-

derstand the English Bible according to the authorized version in everything that was essential to Christian life, character and destiny? In fact, some of the modern versions lack the rhythm, beauty, simplicity and appealing character of the old version which our fathers and mothers loved, and thanks be to God, understood in everything essential.

Dr. Frederick Tilney, Professor of Neurology in Columbia University, is in the book-writing business, and is going to deal with the evolution of the brain from the fish to man. In a recent interview he outlined the whole method of evolution. It is wonderful what evolution can do if you simply endue it with supernatural intelligence! Speaking of the marvelous advancing process, however, Dr. Tilney does not want to acknowledge any supreme Being. Here is a direct quotation: "I do not believe this can in any way be regarded as predestination. Here, again, as with the stars, all inorganic and organic matter is the working out of innumerable chances with almost endless opportunities for combination." Wonderful evolution! It can bring a thinking, self-conscious, scientific man up from the amoeba by just giving it enough "chances!" And why did some "chances" hold, while others let go? A world of law and order evolving by chance! Isn't that the greatest and absurdest miracle ever accepted by a superstitious mind?

Many years later, after I had studied in a theological seminary and learned something of the Higher Criticism of the Bible, I came upon one of Mr. Ingersoll's lectures, "The Mistakes of Moses." I then realized that many of the things he had said were commonly taught in the theological schools by that time, and I conceived further that the acceptance of the historical or critical view of the Bible took the point out of many of his criticisms. It seemed to me it was against the older literalistic view of the Bible that he had leveled the destructive artillery of his sarcasm. I was then under the cheering delusion common to callow theologists, that the literalistic acceptance of the Bible had largely given way before the quiet spread of Modernism. That was before the great revival of bibliolatry had occurred. I now see that Mr. Ingersoll's analysis of biblical absurdities has a present value. If Ingersollism had prevailed, Fundamentalism would have been impossible.—Dr. Arthur Wakefield, of West Side Unitarian Church, New York City, in *The Truth Seeker*, August 11, 1928, page 498.

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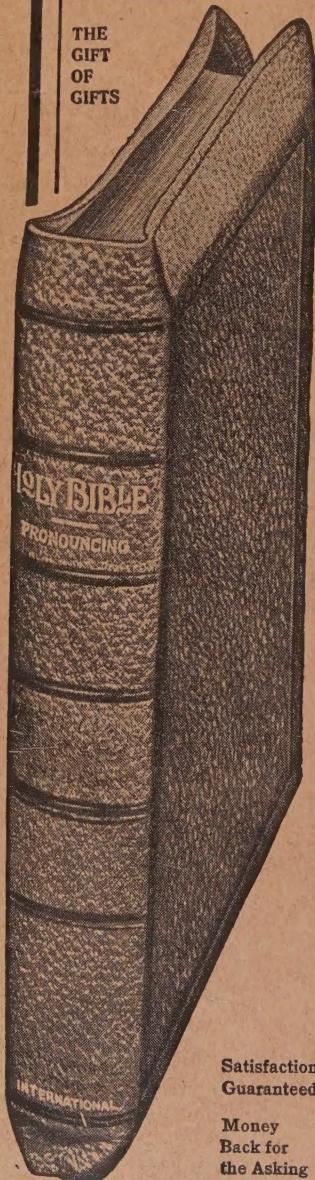
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